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A

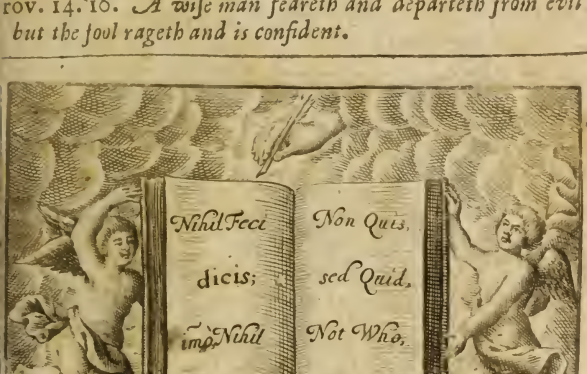
CONTINUATION

OF THE

Friendly Debate.

By the same Author. D. Patrick.

Prov. 14. 16. *A wise man feareth and departeth from evil: but the fool rageth and is confident.*



Δεύτερον ἀγαθὸν, τὸ αἰσχύνεσθαι.

London, Printed for R. Royston, Bookseller to the King's most Excellent Majesty, 1669.

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To the Readers.

I *Shall only detain you so long as to tell you a few things that concern the Motives to this Work, and the Author of it. For the former, take it from me (who know better than any body else) they are none but the Authors love to Truth and Peace; and his Charity to well-meaning and abused people. Think what you please; I am sure he is not naturally sowre or quarrelsome, much less angry with any man meerly because he differs from him. He hath not been exasperated by contending, nor put out of humour by fierce disputings; for he hath no Difference with any man living; he neither loves Divisions, nor lives by them. He hath as much respect also and regard as he desires: so much as may secure him from the temptation of envying, and the mean arts of seeking to gain a reputation to himself by disparaging other men. As for hopes of preferment, which some have said are his end, besides that he studiously conceales himself, I declare, that if he*

were capable or desirous of it, he would not be at so much pains to seek it. And as he seeks not to gain any worldly thing hereafter by his writing, so he loses nothing at present by that which he writes against. For neither he, nor any of his friends (that he knows of) receive the least prejudice by any mans Non-conformity, or separated Meetings; and so he should not have taken any notice of them, if Religion had not been concern'd. But he is very sensible that this suffers very much; and that which many Ministers who keep separated Assemblies, cannot condemn, is condemned, nay despised, by those that follow them. For there is undoubted evidence that their not coming to the Common-prayers, and not declaring plainly the true reason of it, makes many stand aloof of, and abhor our Service, as if it were the Mass. *The people are seldom at leisure to examine the Reason of things, nor apt to put themselves upon that work without much urging: but they are always ready to follow the example of those whom they admire, and the less they know why, the more forward they are to out-do the Copy they chuse to imitate. So that the Ministers not doing what they can in compliance with the establish'd order, and not declaring sincerely the causes*

why

why they do not, is interpreted to a farther abhorrence, than they (if they durſt ſpeak out) are willing to own. When they do but ſignifie their diſguſt, and that their pallate is not pleaſed; their followers are nauſeated preſently, and their ſtomacks turn'd. If they make an halt, or a ſtep back; thoſe get the bit between their teeth: they kick and fling and run away. Now though this bogling and ſtarting may be lookt upon by many credulous and well meaning people, as the effect of a commendable caution, or a quick ſenſe and perception of an approaching miſchief, and of an exacter difference they make between good and evil, than others do; yet experience tells us the contrary, that the more ordinary cauſe is defect of eye-ſight and confuſed apprehenſions of things, Ignorance and humour, if not reſtiveneſs and Jadiſh tricks. For to give but one palpable inſtance of this among many; have you not obſerved at the funeral of a Friend when a Sermon has been preacht, how a part of the company, as ſoon as they come toward the Church door, preſently draw off and ſeparate from the reſt, as if they were going about ſome Idolatrous ſervice? Would not a ſtranger think that ſome noiſome and offenſive vapour or ſtifling ſmoak aſcended from our De-

votions, which made these men so shie to enter, till by the singing of a Psalm *they had notice given that the air was clear and fit to breath in, and then it may be they came in? But where lyes the offence all this while, if we may be worthy to understand it? Is it in the white garment wherein the Minister officiates? But why, I pray, is this more troublesome (unless to the Tricks I spoke of) than a black one? There is nothing frightful sure in three sentences of Scripture, in reading a* Psalm *of* David, *or a lesson of St.* Paul; *and yet this is all, save the* Gloria Patri *at the end of the* Psalm, *which one would think might escape with fair quarter, especially now that their pursuit seems to be so hot after the fresh game of* Socinianisme. *I know there are some sober persons who dissent from us, that are not thus skittish; and finding them humble, modest and not censorious, I not only love but honour them with all my heart. There are others also, who from the womb have been taught to start aside and to abhor our service; and being unable to reason and uncapable of better information, I pitty them very much. Let them but be quiet and not seek to govern us by their fancies and prejudices, and I for my part shall not look upon their aversion as a vice,*

if

if they will not account it their great Vertue. For what if some Children receive impressions and inclinations in their infancy from their Mothers big-bellied frights or longings, which they carry with them to their graves? What is the World concern'd in this, *or in those mens unaccountable Antipathies? Is any man more* commendable *for them? Surely no; but oftentimes more* troublesome. *You have seen it's likely a person (pardon the instance I use, because it's familiar) as soon as the Cheese after Meal has been set on the board, presently make scurvy faces and change colour, stop his nose, or run in hast out of the room; yet neither the Master or guests are farther concern'd in this, than to pitty, or perhaps but smile or slightly complement the mans infirmity; and none forbears the more to tast that hath a need, or a good liking. But you never heard of any such man who, in a conceited humour, thought fit in this case, that his particular aversion should prescribe to all others; or raised fierce disputes about it in every company; and contended that this was no* Primitive food, *or at least that our way was not the* Primitive way *of making it: that indeavoured busily to make a party against it among the indifferent and un-*

inclin'd either to love or hate it: much leſs that reviled and gave reproachful Nick-names to thoſe that uſed it, and ſought for Orders to baniſh it from every Table. If you could ſuppoſe ſuch prodigious folly, you would not blame the Neighbourhood, eſpecially the Officers, if they were concern'd in it, or any that ſhould repreſent the ridiculouſneſs, or the malice of ſuch an undertaking. I know the inſtance is not conſiderable enough to be applyed to all things at this day conteſted, but to a great many it may; and expreſſes well enough the humour of thoſe, who, according to their breeding, ſeem with an equal paſſion *to oppoſe every thing they diſlike, even to the colour of a Garment, or the faſhion of a Girdle. You have enough* (*Readers*) *concerning the Motives to this continuation of the* Debate, *when you are only told this farther, that the Author having heard of ſome exceptions againſt the* former *Book, thought good to Anſwer, and* (*as they deſerve*) *to ſhame them in* this. *It is like* ſome of our deceived Brethren will hold this labour damnable and execrable, as being beſtowed *in their opinion,* againſt the Church of Chriſt, againſt the Saints, and Children of God and his Holy truth:

Preface to the Confutation of the Errors of the Brownists, B. 2.

truth: *To whom I answer as the Nonconformists did to the Old Separatists,* Let my tongue cleave to the roof of my Mouth when I endeavour to speak, and my Pen stick to my fingers when I attempt to write any thing, against the Church, the Children, or the Truth of God. *But the Errors and follies in those whom I think to have some goodness in them, may I hope be reproved, without being thought to reprove their goodness: besides, by endeavouring to keep them from being* Righteous *overmuch, I take a course to preserve them from becoming too* Wicked.

And now I believe nothing would be more grateful to some than to know the Authors name: but I have nothing to say to them, but that it is an impertinent curiosity to inquire any farther after him, since he hath no mind to be known, and since there is no need of it. For his name can add no credit or strength to his Reasons; and as for matters of Fact, he hath directed you where to find them, without inquiring after him to be resolved about them. But if any body think it good manners to inquire into that which others would have kept secret; Yet I am sure it argues great want of good breeding (to say no more) to bespatter (as some have done)

done) *this and the other person whom they only conjecture to be the Author*; Laying to their charge things that they know not. *Let me advice them to be more Civil*; *Since I am sure they do not yet know me, nor I believe, ever shall, unless I please*; *and since by disturbing themselves and others still in this kind, they are like to reap nothing save their own further shame. I end with the good Counsel which* Mr. Whittingham *long ago concluded a Letter of his withal* * Know before you judge, and believe not all flying tales; keep one ear open, and report the best.

* Troubles at Franckfort, Printed, 1575.

April 15. 1669.

Imprimatur.

Tho. Tomkyns, *R. Rmo in Christo Patri ac Domino Dmo* Gilberto *Divina Providentia Archi-Ep.* Cant. *a Sacris Domesticis.*

Apr. 24. 1669.
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A

CONTINUATION

of the

Friendly Debate.

C. YOU are well met Neighbour, How do you?

N. C. Very well, *through Mercy.* Why do you ſigh?

C. To ſee you ſo far from mending your Schiſm, that you proceed to make it wider; and divide our very language. Why cannot you ſpeak as the reſt of your Neighbors, and ſay, *Well I thank God?* Is it a commendable thing to be *Singular* without any need? and to ſeparate from us even in your words and forms of ſpeech? Or is this a part of the *Language of Canaan* (ſo much

talk't of in the late times) to be learnt of all those, that will be accounted the *People of God?*

N. C. Take heed how you speak against the *Israel of God*. They are a peculiar people, and must not do after the manner of the Nations.

C. What Nations? Do you take us to be all Heathens? Nay, such Heathens from whom you are not only to *separate* your selves, but utterly to *root out*?

N. C. You carry our meaning too far.

C. No farther than some of your Sect do, whom you have taught in a foolish and dangerous manner to imitate the Scripture Phrase; and to apply all that concerned *Israel* to Themselves; and all that concern'd the *seven accursed Nations*, or *Egypt* and *Babylon*, to their Neighbours.

N. C. I am not one of those; but I and many others, when we are askt about our welfare, dare not speak as you do, lest we should *take*

God

Gods name in Vain: of which you now *Israel* was to be very careful.

C. Is it to no purpose then to thank God for our own and our Families health? Or to pray God would be with our Friend when we meet or part with him? Perhaps you think that *Boaz* took Gods name in vain, when according to the Custome in *Israel*, he said to his Reapers, *the Lord be with you*: and that they were Offendors for replying, *the Lord bless thee*. I doubt ere long you will refuse to say upon occasion, *GOD SAVE THE KING*, for fear of taking Gods name in Vain.

N. C. Not so. We can use such words when we are very serious, but not commonly.

C. You made me believe, the last time we talkt together, that you were *commonly*, if not *alwayes*, serious. But now it seems the world is altered with you.

N. C. We are afraid you are not serious; but use these words so

careleſly that you break the *Third Commandment*: upon which account we would teach you to refrain them.

C. You are excellent Interpreters of Holy Scripture! What a rare Comment ſhould we have upon it, if all your Expoſitions were but gathered and put together? As you find words now uſed in common talk, ſo they found to your fancy there: And this makes you take it ſo oft into your mouths in vain; I mean beſides its purpoſe and intention. Alas! that you ſhould be no better inſtructed than generally to entertain this conceit, that a man breaks the *third Commandment*, if he mention the Name of God, without lifting up his Eyes, clapping his Hand on his breaſt, or ſome ſignification of Devotion! This abſurd Fancy I have heard ſome alledge as a Reaſon why they would not let their Children ask them Bleſſing *i. e.* deſire them to pray to God for them: And others have made this the cauſe why they would not teach

then

hem their Catechiſm, nor any Prayers, leſt they ſhould take Gods Name in vain; that is, in their ſenſe, make mention of it, and not mind what they ſay.

N. C. I do not approve of ſuch Opinions as theſe.

C. If you did, you would condemn your ſelf many hundred times in a Day. For how oft do you tell us in common diſcourſe, of *the People of God*, and *the things of God*, and *the Ordinance of God*, not minding that you mention his Name. I ſay how many times have we heard you ſay in your Prayers, O LORD, O GOD (ſomtimes thrice in one ſentence) when we have great reaſon to think you did not know whether you uſed it ſo oft or no. Now, which will you ſay? That you ſinned in this, or that; it is ſufficient to have an habitual Reverence toward Almighty God, and never to uſe his Name in an irreverent manner; though we do not always actually attend when we uſe it?

N. C. I have not considered this; but was alway bred in this Belief, that we break the *Third Commandment* when we use Gods name in common talk; and that's the Reason I did not answer you after the usual manner.

C. It's well if you be not more careful to keep the Commandment in the *Phrase-sense,* than in its proper and Principal meaning.

N. C. How now? must we be beholden to you to invent a new word for us?

C. It cannot be new to you sure who are so well versed in a Divinity that consists, in a manner, wholly of Phrases; and setting them aside hath little or nothing in it, upon which account it may well be called *Phrase-Divinity.*

N. C. You will never leave your Pleasantness. Pray talk more gravely, and explain your self.

C. I'le tell you then what I mean. There are many I observe, who have been very scrupulous about the

Thi

Third Commandment, and careful o keep it, as the words are vulgarly ſed in our language now a-dayes; who have made no Conſcience at all fit, at leaſt notoriouſly broken it, ccording to the true import of the Words among the *Hebrews*. For, s I have been taught, when *Moſes* aid, *Thou ſhalt not take the Name of he Lord thy God in vain*, &c. His neaning was; that no man ſhould are to call God to witneſs to any hing he ſpoke, and yet utter a falſ- ood, or not do according to his romiſe. If he were ſo prophane, e aſſures him that God who was *Witneſs* to what he ſaid, would alſo e his *Judg*, and by no means acquit im. Now how oft you have broken he Commandment in this, which s the main ſenſe; while you have een very ſtrict to keep it in the o- her, I need not tell you.

N. C. You muſt tell me; or elſe muſt tell you that you are like the *Devil*, a *falſe accuſer of the Bre- hren.*

C. Your Miniſters can tell you a great deal better than I, who were wont to complain of this as one of the moſt grievous ſins of the times; that ſo many had *forſworn themſelves by breaking their Solemn League and Covenant.* You covenanted, for inſtance, to extirpate *Hereſy and Schiſm*; and ſuch great diligence was uſed in this point, that they grew faſter, and to a greater height than ever had been known among us. So Mr. *Caſe* tells the *Parliament* in his *Thanksgiving-Sermon* for the taking of *Cheſter* p. 25. And asks them *how it comes to paſs that theſe abound more than ever they did, and that under their Noſes? There is ſuch a numerous increaſe* (ſaith he) *of Errors and Hereſies, as I bluſh to repeat what ſome have affirmed, namely, that there are no leſs than an hundred and fourſcore ſeveral Hereſies propagated and ſpred in this Neighboring City. And many of ſuch a Nature, as that I may truly ſay, in CALVIN'S language, the Errors and innovations under which*

which we groaned of late years (He means under the Bishops) *were but tollerable trifles, childrens play, compared with these damnable Doctrines, Doctrines of Devils.* Nor is he alone in these complaints, but Mr. *Edwards* * craves leave to be free with them, and to tell them that Sects had been growing ever since the first year of their sitting; and every year increased more and more. No sooner had they put down the *Common-Prayer*, but down went the *Scriptures* themselves together with it, which many among us (saith he) slight and blaspheme. The Images of the *Trinity*, *Christ*, *Virgin Mary*, and the *Apostles* were ordered to be broken down; and at the next stroke there were those that overthrew the *Doctrine* of the Trinity, opposed the *Divinity* of Christ, spoke *Evil* of the Virgin *Mary*, slighted all the Apostles. The Parliament cast out the *Ceremonies* in the Sacraments, the *Cross* and *Kneeling*; and then the People in many places cast

* Epist. Ded. to both Houses before his Gangræna 1 part.

caſt out the *Sacraments themſelves*; Baptiſm and the Lords Supper. The one took away *Saints dayes*, and ſome of the other made nothing of the *Lords-day*. The ſuperfluous maintenance as he calls it, of Biſhops and Deans being cut off, immediately the neceſſary ſetled maintenance of all Miniſters was cryed down and denyed too. Nay the Biſhops and their Officers being gone, there were many that would have thrown away all Miniſters after them. A great deal more you may find there to the ſame purpoſe if you have a mind; but he ſeems to ſum up all in this; *the Fourth Commandment was taken away in the Biſhops dayes* (ſo he is pleaſed to calumniate them) *but now we have all ten Commandments taken away at once by the Antinomians*; *yea all Faith and the Goſpel denyed by the Seekers*. He would have inſerted this clauſe ſure, if he durſt; *the Third Commandment is now taken away by the Parliament*. For I pray you, my good Friend, what

what remembrance had they of the dreadful name of God, to whom they had lifted up their hands? What a trifle was that sacred Oath now accounted? *That water of life which* (as Mr. *Case* fancied *) *had kept all the Nation from giving up the ghost,* was dead it self; and had not the least spirit remaining in it, to quicken these *Covenanters* to extirpate Heresies. Nor would all the expostulations of their Ministers put any life into them: But as these complainers had violated other obligations in taking that *Covenant*; so now their Masters set it at naught, and, to serve the ends of State, continued to connive at those things which they promised to root out. For a great while after this, I find no less than three of your Divines (in their Epistle to the Reader before Mr. *Pooles* book against *Biddle*) renew their Complaints, *that the whole body of Socinianism which walkt only in the Dark, and in Latine, in the Bishops time, was now transla-*

* Sermons about the Covenant, p. 66.

tranſlated into Engliſh. Many bold Factors for thoſe Blaſphemies which in thoſe times durſt not appear, diſſeminating now their Hereſies without fear, both publickly and from houſe to houſe: Which by the way may inſtruct you who are to be charged with a great part of the guilt and miſchief of ſuch Books as the *Sandy-Foundation* (*i.e.* the Doctrine of the Trinity) *Shaken*, and ſeveral others lately publiſhed. In ſhort, this was a thing ſo notorious, that Mr. *Caſe* moves the Parliament (in that Thankſgiving Sermon *p.* 30.) that there might be a ſolemn faſt to humble and afflict their Souls for *Covenant-violations, and wherein the Covenant might be renewed in a more ſolemn and ſerious manner with God.*

N. C. Theſe were hot ſpirits, and might be too forward to charge the *Covenanters* with taking Gods name in vain when they were not guilty of it.

C. But you will not ſay that the greateſt part of the *London-Miniſters*

ſters were raſh and heady. Now if you read their *Seaſonable Exhortation* to their reſpective Pariſhes, printed 1660. you will find, they complain of *the Odious ſcandals of thoſe that profeſs themſelves the People of God: particularly of their ſelf ſeeking under pretence of the publick good; and their unparallel'd breach of all civil and ſacred Oaths and Covenants both to God and Men.*

N. C. This I confeſs is a ſad ſtory.

C. Conſider then I beſeech you; if theſe Leaders and great Profeſſors were ſo guilty, what ſhall we think of the common People, who took the Covenant hand over head (as we ſay) being totally ignorant of ſeveral things to which they ſwore: nay were taught by Mr. *Caſe* (in his Sermons about the Covenant *p.* 41.) *to take it, though they did not underſtand it?*

N. C. I cannot believe you.

C. Go to the Book then and believe your own Eyes. There you will

will find he alledges the Example of *Josiah* for it, who renewed the Covenant when he was a Child; and of *Nehemiah* who made the Women and Children do the like. He was sensible indeed, that there is a great difference between that which was *Divine*, and this which was but the *Devise of men*; and therefore would perswade them that they were bound no further by this Oath, than they should find the things contained in it to be *according to the Word of God*. But it is plain, I shew'd you the last time, the Parliament did not allow any Body to expound the Covenant but themselves. And beside this, they sware without any limitation to preserve things as they stood in the *Church of Scotland*, where for any thing they knew, there might be as absolute a Tyranny, as is exercised under the Papacy. Nay, in *Scotland* it self, there were some who argued so strongly against the Covenant, that a Jolly man I have read of, was driven to such

Mr. Andr. Cant.

ſuch ſtraits at laſt, as he had nothing to ſay but this, *That they muſt deny Learning and Reaſon, and help Chriſt a Lift.* If you will give me leave, I'le tell you ſomething worſe than this.

N. C. How is it poſſible?

C. There were ſome that in plain terms pleaded Religion for the breaking of the Covenant: So that (contrary to Mr *Nye*'s Exhortation I told you of) with them there was *Yea*, and *Nay*. *J. Lilburn* for inſtance, in *his Englands Birthright p.* 29. ſaith, that *the Covenant is impoſſible to be kept, and that the Framers and Makers of it have run into wilful perjury. Nay, he calls it; This Make-bate, perſecuting, ſoul-deſtroying, England-dividing, and undoing Covenant.* With whom you may joyn Mr. *J. Goodwin*, who tells us (in his 12. Cautions *p.* 4.) *that to violate an abominable and accurſed Oath* (ſpeaking with reference to this Covenant) *out of conſcience to God, is an holy and a bleſſed perjury.*

See Mr. Bellamy's Vindic. of the City Remonſtr. 26 May, 1646.

N. C.

N. C. Now I hope you have done.

C. It ought not to be forgot, that this *Covenant* was contrary to your *Solemn Proteſtation*, taken firſt by both Houſes of Parliament, wherein they promiſed *to defend the true reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of England.* Did they not?

N. C. Yes.

C. Why then did your Miniſters perſwade them to enter into this *New Oath*, which was ſo contrary to ſome Articles of our Churches Doctrine?

N. C. They explain'd themſelves as I remember, before they Covenanted, and told us what they meant by the Doctrine of the Church of *England.*

C. Very good. And was it not finely done, that after the Members of both Houſes had taken the *Proteſtation*, ſo as I now ſaid, the Houſe of Commons alone ſhould make a *Declaration*, that by thoſe words [*the Doctrine of the Church of* England]

England] was intended only so much of it, as was oppoſite to Popery and Popiſh Innovation, and ſhould not be extended to the maintenance of the Diſcipline and Government? And then that under this Explication publiſhed only by the *Commons* and never aſſented to by the *Peers*, this Proteſtation was impoſed on the Kingdom, and all that would not take it declared unfit to bear office in Church or Common-wealth? What is there to be ſaid, I beſeech you, to excuſe theſe ſtrange proceedings. Firſt, both Houſes ſwear to plain words. Then one Houſe claps an interpretation on them. And after that, they alone go ſo far intrench upon the Peoples Liberties (which they were bound to maintain) as to impoſe this *Proteſtation* upon them without conſent of Parliament: and that under a heavy penalty on thoſe that ſhould not comply with them. All this is no leſs than a *Demonſtration*, methinks, that too many of you (for

we will not condemn all) have bee
too forward to take Gods name i
vain; at leaſt to ingage your ſelve
in Oaths and Vows haſtily and raſh
ly. And with all it ſhews that yo
were of that impoſing Spirit whic
you now complain of; and that Re
ligion was more pretended than tru
ly aim'd at: And, laſtly, that yo
were ſo vainly confident of your fa
vour with God, that you could tak
his name into your mouths backwar
and forward, and never bluſh; ſ
you did but look demurely, and ex
preſs much reverence to it in com
mon talk. All which I proteſt, i
ſpoken to no other purpoſe but t
humble you; and to ſhew that yo
unjuſtly uſurp the name of the *moſ*
Religious People, the moſt conſcienti-
ous, and the moſt fearful of offendin
God, that are in the Nation: an
that you abuſe the ſimple, when yo
make them believe that you are th
Pillars upon which the Kingdom
welfare ſtands; for whoſe ſake a
lone it is, that we were not mad

lon

ong ago *like Sodom and Gomorrah.* For it is manifeſt you have involv'd he people in abundance of guilt; nd made Religion vile in their eyes, and helpt to bring the name of God, which you have taken ſo oft n vain, into great contempt.

N. C. This is not a place to talk n.

C. You ſay right: otherwiſe I hould have told you of a freſh guilt of this kind. For I am informed ome have ſet up Schools for the in-tructing Youth in Logick and Phi-oſophy; directly contrary to the Oath they took in the Univerſity. But I am run beſide my intention in his diſcourſe: having told you, I emember, it would be in vain to diſpute any more; and therefore deſired, when we met again, the he time might be ſpent to other purpoſes.

N. C. I have not forgot it. But f you will go in here, we will not wrangle at all, but only talk fairly, us loving Friends, of ſome mat-

ters in which you are concerned

C. I ſuppoſe it is about our ol
buſineſs, and then you had bette
conſider of what I have ſaid already
If that will not move you, I hav
little hope to do any good upo
you.

N. C. You are a ſtrange man
When I had no great mind to b
troubled with your Diſcourſe, the
you would never have done. An
now that I am earneſt to be ſatisfie
in ſome things, you hang back an
have nothing to ſay. Methinks yo
might be willing, at leaſt, to re
ceive an account of my Thought
concerning our late Debate.

C. Have you then conſidere
what I ſaid, as you promiſed yo
would?

N. C. Yes that I have. And bein
ſomewhat ſtagger'd with it,
thought good to conſult with ſom
Chriſtian friends, and hear the
Opinion, which I prefer before m
own.

C. And what was the iſſue?

N. C.

N. C. I perceive they are generally offended at you to a high degree.

C. So were the Scribes and Phariſees at our Saviour. And for any thing I know both upon the ſcore, becauſe you are plainly told of your faults. This nettles and vexes you at the heart: only to hide and conceal your ſecret anger; you call it by another name, and ſay you are offended.

N. C. No they are not angry with thoſe who give them a private reproof, but to print a book againſt them, what can it intend, but miſchief?

C. Now I gueſs at their meaning. Their Senſe is of the ſame nature with that which Mr. *Edwards* ſaith the Sectaries took at his *Gangræna*, *Becauſe it hinders their making Pro-* * Second part p. 135.
ſelytes, and ſo far want of growing up to ſuch a number as they deſign and hope for, they may miſs of a Toleration, and ſo in the iſſue a Domination, which ſo much ſought for by them.

N. C. They mean the same that that the Apostle doth, who requires us to *give no offence neither to the Jews, nor to the Greeks, nor to the Church of God.* 1 Cor. 10. 32.

C. By your favour Sir, Saint *Paul* and you have not the same meaning: as you might have learnt long ago (if you did not converse more with your frivolous writers, than those who have some sense in them) from your great Champion Mr. *Cartwright.* He tells you expressly that by *offence* the Apostle doth not intend, *that which displeases, or discontents,* but that whereby occasion is given to any of transgressing against the Laws of God. For he is treating of eating things offered to Idols even in the Temples of Idols, or in the presence of such as were indangered thereby: The Gentiles being hardned in their Idolatry, the Jews provoked against Christianity, and some Christians drawn by such examples to follow them doubtingly. Take now the

Word

Word in this proper sense, and I shall be cleared from this imputation; and you your selves condemned for looking no better to your feet, that they go not awry.

N. C. How so?

C. It is the very design of my Book to keep you from falling into sin any more: and to direct you to such a Course that you may not break the Laws of God again your selves, nor cast such a stumbling-block before others, that they take occasion to break them too. If any have misinterpreted my meaning, or out of anger and vexation grown worse and more audaciously violent by my writing, they must bear the blame which they would throw upon me. Nay, a far greater blame, for they both *take* Offence, when none was given, and they notoriously *give* Offence to others, whom I would have kept from offending.

N. C. They will believe both alike; that you meant to take away Offences, and that they lay any in the peoples way.

C. That is; they seldom believe any good of others, or any ill of themselves. But I do not beg your belief, for it is manifest to any unprejudiced reason, that the Book was set abroad on no other Errand, than to remove stumbling blocks out of every bodies way; especially your Schism which is the greatest of all. And if notwithstanding, you be scandalized, and confidently affirm it were better to forbear such writings, you shall be judged out of the mouths of some of the old and better *Non-conformists*. Who tells their Brethren of *New-England* (and I say the same to you) when they would have had them forbear to read the Common-Prayer because of the scandal it gave to some; *It is a scandal taken and not given; and by forbearing, we shall offend you the more, if to confirm men in error be to scandalize them; yea we shall prejudice the Truth; and it might be an occasion to beget needless scruples in others, and draw men ignorantly from the fellowship*

hip of the Saints and the holy Ordi-
nances of God, and strengthen them
who by your own confession, are run too
far into Schism already.

N. C. Whose words are these?

C. You may find them *p.* 16. in the *Reply* made 1640. by many Ministers in *Old-England*, to the *Answer* which their *N. E.* Brethren gave to their enquiry about 9. positions in the year 1637. And I would to God your Ministers would lay them to heart, and no longer continue to harden their Followers in Schism, by forbearing the use of that which they know is lawful. Remember I beseech thee the famous observation of a great Author, * that *Heresies and Schisms are of all other the greatest scandals, yea, more than the corruption of manners. For as in the natural Body a Wound or Solution of continuity is worse than a corrupt Humour; so it is in the Spiritual. Nothing doth so much keep men from the Church, and drive men out of it, as breach of Unity.* One of his Reasons

* Lord Bacon Essay of Unity in Religion.

sons is, because *every Sect hath a diverse posture, or cringe by themselvs, which cannot but move derision in worldlings and depraved Politicks, who are apt to contemn holy things.* It is possible you may think, for you are very censorious, that he was no better than one of those depraved persons, and so take no heed to his words. Let me remember you therefore, that there was a time when the *Presbyterians* applauded this observation, and laboured to serve themselves of it. For I find it cited in a Book call'd *wholsome Severity reconciled with Christian Liberty,* licensed by Mr. *Granford* 1644. where the Author likewise saies, that *the experience of former times makes us so wise, as to foresee that Heresie and Schism tend to the breach of the Civil peace, and to a rupture in the State as well as the Church.* Of which he gives many instances, especially the *Donatists* in *Africk,* and the *Anabaptists* in *Germany.* But now it seems you are grown stark blind; and

and whereas you had a foresight in times past, at present you cannot or will not see what is before your eyes — —

N. C. I told you I would not enter into long disputes with you. But I am heartily sorry that you have so much *grieved all the Godly.*

C. You still persist in your old Uncharitableness, Pride, and high esteem of your selves above all others. Or if you mean, only all the Godly of your way, yet you are guilty of great partiality; in taking a liberty which you will not give. For you say what you list against that way, wherein so many good people among us truly serve God, and make it ungodliness in us to say any thing against yours. Pray give me a reason, when you have duly consider'd it, of this unequal dealing. You speak and write against the *Bishops, Common-Prayer,* the *Ceremonies*; nay many of you openly revile them to the just grief of our People, and all this with a reputation

tion of great Godlineſs : But we muſt ſow up our mouths, and not ſay a word againſt you and your devices; or elſe be accounted ungodly and prophane, nay it is well if we eſcape the brand of Atheiſm. What is this, but to imitate thoſe Huckſters, who have double weights and ballances, one for buying, another for ſelling? To have one meaſure for your ſelves, and another for all other folk?

N. C. I do not approve of this.

C. But you ſide with thoſe that play theſe tricks. And beſides; you that are ſo loth to be *grieved* in the vulgar meaning of the words make light of grieving others in the proper ſenſe of it. For you have ſo ſorely galled and wounded many by your practices, that the Anguiſh hath been ſuch as (according to the Obſervation now named) to thruſt ſome back who were coming to us, and drive others out, who were among us. The Reproaches, I mean, which you have caſt upon our Church,

Church, the diviſions you have made, the confuſion you have been Authors of, have been ſuch thornes in ſome mens way, that when they were juſt at the door of our Church they have drawn back their foot and faln back to the *Popiſh Religion*, of this I have good evidence; and ſuch as you dare not queſtion of the other; that ſome have taken ſuch diſtaſt at the ſtate of things among us, as to turn aſide out of the right way, into the by-paths of Romiſh Superſtition and Idolatry. Witneſs the *Seaſonable Exhortation* of a great number of the *London*-Miniſters; who tell us *p.* 10. *That ſome are faln from the Truth which they ſaw ſo much deſpiſed, and backſlidden to Popery, as the only Religion, in their opinion, wherein Unity and Order is maintained.* And a little after, *p.* 16. they ſay, *they are afraid leſt too many may be too well conceited of that Religion, finding* Rome *juſtified by* Englands *Confuſion, as* Sodom *was by* Iſraels *ſin.* You may ſay perhaps,

haps, according to your usual manner, that all these were wicked. But this is not so easily proved, as peremptorily said. And there want not good reasons to make us think, that several well disposed persons, by occasion of this Schism and the Scorn cast upon our Governors and Divine Service, which accompanies it; have forsaken our Communion, and gone thither where they heard there was more Unity, Order, and reverence to Authority.

N. C. Our Ministers are as much against those, who revile your Worship and Service, or do not reverence Authority, as you can be.

C. How doth that appear? There is nothing more frequent with such, as Mr. *Bridge*, than to teach the people that our way of *Worship* and Church Government is Antichristian. Read but the 5. of his *Ten Sermons* p. 370. and you will see I do not bely him. Or, for more full satisfaction, I refer you to another Book of his called *Seasonable Truths*

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in Evil Times, where you may find him instructing them too plainly (*p.* 118.) that such as he have their *Orders to preach or prophecy from Jesus Christ himself*; but Others (by whom he can mean none but our Ministers) *have their Orders and power from Men, from Prelates, from the Beast*: for these are all one in his language. Nay more than this, he teaches the poorest, weakest man or woman *to go to Jesus Christ for a power to Propheſie*: remembring them what one *Alice Driver* said in *Queen Mary's* daies, *I'le set my foot against the foot of the proudest Prelate of them all, in the cause of Jesus Christ.* And therefore *why should you not go to Christ*, says he, *and lay your selves flat upon the Promise, and say to him, O Lord, I am a poor weak creature, I fear I shall never be able to bear my Testimony; but thou hast said, I will give power to my two witnesses, and I am one of thy witnesses: Now then, O Lord, give power to me*, &c. By which you may judge what he thinks

thinks of those *Magistrates* that uphold our Worship and Orders, and allow no such *weak creatures* as his silly credulous followers, to commence *Prophets* and *Propheteſſes*, when ever they shall fancy that Jesus Christ himself hath given them *Power* and *Orders* to preach. And whether they be the *Godly Magistrates* or no, *Gods anointed ones*, whom he speaks of *p.* 110.

N. C. Those that I am acquainted withall dislike his boldness as much as your self.

C. If the rest of your Ministers have such an hearty abhorrence, as I have, of those that cast dirt even in the face of Authority it self, let them shew it by some means or other. Why do they not petition *his Majesty* now as some of your Churches did the *late Protector* not many years ago, that he would chastise such Persons as these?

N. C. I remember no such thing.

C. But I do, and you shall find it in

in the addreſs preſented to *Richard Cromwell* from the County of *Northampton.* There, after many high commendations of his Father (whom they *call the light of their eyes, and the breath of their Noſtrils*) and great expreſſions of joy that he had left him to them *as a moſt choiſe Legacy*, they deſire *he would ſhew tenderneſs toward the name of God againſt the bold Blaſphemers of his Magiſtracy, Defamers of his ſacred Ordinances, Seducers from Truth, Corrupters of his Worſhip.* And then, *that he would exerciſe juſt ſeverity againſt deſpiſers of Dignities, and revilers of Authority, whoſe unhallowed Tongues (ſet on fire from hell) ſpare not to flaſh out their inſolent reproaches and impious execrations againſt his Fathers Sepulchre, and his own throne.* But conſider that in thoſe daies it was their concernment to have *deſpiſers and revilers* puniſht; Now they ſerve the Cauſe, and help to diſgrace the preſent eſtabliſhment: which is the reaſon, I ſuppoſe, that

all the Churches are so unite in this matter.

N. C. You take the Liberty to say what you list; but let me say little or nothing: And when you have done, you write a *Dialogue* between *Your self* and a *Non-conformist*; in which you make him speak just what you think good and no more. Is this fair dealing?

C. Where did you get the sole priviledge of writing Dialogues? You imagine, perhaps, we have forgot those that you entertain'd the people withal some years ago; but our memories are not yet so slippery. I call to mind, for instance the Dialogue between a *Countrey Gentleman* and a *minister of the Word* about the Common-Prayer, answered by Authority 1641. And another between a *Loyalist*, and a *Royalist*, about our Civil Liberties, *a* 1644. The first of these I can scarce forget, if I would; the Author of it (Mr. *Lewes Hughes*) impartin to me, such an extraordinary piec

f Learning as this, that *Kyrieleeſon* s a word compounded of *Hebrew* nd *Greek*, ſignifying in *Engliſh*, ord have mercy upon us. He fur- iſht me alſo with a memorable rea- on, why the *Maſs-Book* leaves out ne *Doxology* at the end of the Lords rayer; *becauſe the Pope* ſaies he, *ill have none of his Church, neither rieſt nor People, to give ſo much ho- our and glory to God.* Which he as ſo well conceited of, that he epeates it twice within the com- aſs of a few leaves. This good an, I ſometimes fancy, would ave been a choſen inſtrument, and one marvelous well, to write a RA- IONALE of the *Directory*. In which e might have told us, that RA- IONALE was a word com- ounded of *Latin* and *Engliſh*, ſig- ifying, *All Reaſon*. And inform'd s, in particular, that the cauſe hy the Aſſembly left it to mens berty, to leave out the whole ords Prayer if they pleaſed, was ly this, *that all their Church might*

give all honour and glory to Jesus Christ. So I suppose his *Affection* would have made him say; though if he had followed his *Reason* it would have led him to this; *that as the Pope left out some of it because he would not do our Saviour so much honour: so they permitted men to leave out all, that every man might do him as little honour as he pleased.*

N. C. You cannot for your life forbear to lead me now and then to some mirth.

C. I intended only to represent how your Ministers sometime abuse themselves, more than any of us ever did. As for my self, I am not conscious of the least abuse I have put upon you; nor that I have made you say any thing but what your people are wont to talk. Certain I am that all the wit your Party hath, shall never be able to find any such Absurdity in my Book, as the Dialogue against the *Common-Prayer* is guilty of; where the *Minister* makes the *Gentleman* presently cc

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eſs it to be full of *Popiſh Errors*; nd to appoint *horrible Blaſphemies*, nd *lying Fables* to be read to the eople. Nay, makes him cry out, lmoſt as ſoon as they had begun heir Diſcourſe. *O horrible! How ave the Biſhops deluded King* Edvard *the Sixth, Queen* Elizabeth, *King* James, *and our gracious King* Charles, *and the whole State; and nade them believe there was nothing n the Service-Book that is amiſs, or ny way contrary to the Word? God Almighty deliver us from them.* I hould bluſh to the end of my life, f after our whole debate I had conluded, as this man begun. But his is the way of thoſe Sots that alk as if they were infallible, and would bear all before them by their bare word; nay, take it very ill if you be not converted, as ſoon as they open their mouth. *Pythagoras* is reviv'd in ſome of you; and Mr. *ſuch a one ſaid it*, is of as good Authority, as the beſt proof in the world.

N. C. This was some ignorant Zealot, I believe.

C. So one would think; and yet he had so good an opinion of himself, that he thought such Works as these fit for the eyes of the *High-Court of Parliament.* To whom I find he presented *Certain Grievances* an. 1640. of the very same import with this goodly Dialogue, but so absurdly slanderous, that you cannot but be astonish't at his brutish stupidity. For there he tells them (as he doth the *Gentleman* at the conclusion of their Conference) that the Bishops have appointed some portions of Scripture to be read on certain dayes and omitted others, *on purpose to pervert the meaning of Christ, and to keep weak Christians in blindness.*

The whole Book of *Canticles* for instance, is never appointed to be read; *that the People,* (as he will have it) *may not be able to see the ardent Love and affection of Christ toward his Spouse, the Elect*: and they

hey *thereby be ſtirred up to love hriſt, and be truly zealous for his lory.* Nay, if you believe him, the ooks of the *Kings*, (all ſave the firſt chapters) *and the Chronicles ere forbid, becauſe they ſhew that odly Kings did ever love Gods true rophets, and did hearken to them, nd were zealous of maintaining true eligion, and ſuppreſſing Idolatry.* In hich words he diſcovered the very round of their quarrel with the ing, *viz.* that he did not take ſuch reat *Seers* as himſelf into his bo-ome; and ſuffer them to guide his onſcience, as if they were of the *rivy-Council of Heaven.* But he iſcovered withal how little eſteem e, for his part, merited: Or ra-ier how well he deſerved to be ſtig-natiz'd and branded in the fore-ead, as one, (to ſpeak in his own nguage) *that was a falſe-Prophet, rophesying lyes.* For was there ver any man before this ſo impu-ent, as to put a Libel of this Na-ure againſt his ſpiritual Fathers

and Governors, into the hands of the Higheſt Court of the Kingdom? Did any of the *Prieſts or Prophets of Baal* think you, ever help themſelves and their cauſe by ſuch invectives againſt the Prophets of the Lord? For my part, I am of the mind, that the Devil himſelf would be hard put to't, to invent more bold and malicious Slanders than theſe of this mans forging; who wants nothing but *wit* to make him like that *Father of Lyes*. And yet, I ſuppoſe, he paſſed for a *Godly man*, a *precious Servant of Jeſus Chriſt*, a *Faithful Miniſter of the Lord*: Nay, was cheriſhed and incouraged as one of *Gods Prophets*; who had told them things that could be known no wayes, but by a Revelation. His Book alſo, no doubt, found wonderful acceptance, though it was ſtuft with ſo much Ignorance and railing. The people read it with a blind Devotion, juſt as he was tranſported with ſo blind a Paſſion, as to accuſe our Church of that, which

all

ll that had eyes muſt needs acquit t of. For both the Books of the *Kings* were Appointed to be read ntirely in the later end of *April*, nd in *May*. As for the *Chronicles*, hey being little more than a Repe- ition of what was writ before, ight well be left to our private Reading; together with ſome other Books, not eaſy to be underſtood vithout great Labour and long Me- itation.

N.C. I wiſh you would diſmiſs his man, for he hath given us both oo much trouble.

C. Your people would not, when ime was, ſo eaſily lay his Book out f their hands, as I am able to prove. But let go; together with all the Crew of Revilers that were before im. For you muſt know there were *Dialogue-writers* of the ſame Stamp in the dayes of your Fore-fa- hers. In one of which Books, cal- ed the *Dialogue of white Devils*, the Author expreſly tells us, *that if Princes hinder the bringing in of their Diſci-*

Discipline, they are Tyrants; and may be deposed by their Subjects. A Doctrine which with all your reading in the Books of the *Kings* and the *Chronicles* you will no where find justified. For the people were better taught than to go about to depose those that did not favour the Lords Prophets. I know you all disclaim this principle; and I verily believe many of you abhor it: but I mention it to let you see what the Maximes of some of your Predecessors, imboldned some of their Posterity to do. For this purpose I could relate strange passages out of some Books esteemed by your Party; which would verify the censure of the Bishop of *Down* and *Conner* * upon the Title of the Dialogue now named. Which he saith was very fit for such mens Books; *for if ever there were* White Devils, *or Devils transformed into Angels of Light, it is in their persons who under the pretence of Sanctity, labour to bring in all manner of Disorder into the Church,*

* In his Visitation speech at Lisnegarvy, 1638. published by Authority.

Church, and confusion into the Common-wealth. But you have no mind we should remember any thing that is past; that so you may the more confidently fill the world with loud clamours, as if there never were such doings, as now. Else you might know there was another Dialogue in Queen *Elizabeths* dayes, between *Diotrephes* and S. *Paul*, in which the Discipline and its Favourers are magnified as *Apostolical*: but the Bishops of the Church of *England* made no better than so many proud *Diotrephes's*; nay so many *Devils*; and he of *Canterbury* (so they speak) is *Beelzebub*, even the Prince of the Devils.

N.C. Still you will have all the talk to your self, and I must hold my tongue. Pray give me leave to inlarge my self a while, for I am blam'd, I assure you, very much for saying so little in our last Conference.

C. Speak your mind.

N.C. I

N. C. I must ingenuously confess that we cannot accuse you of such speeches as these; but yet you shew your great malignity to us otherways. In particular it is very ill taken, that you make our Ministers guilty of breaking the *Oxford Act*, and the *Act of uniformity*. For you make as if they were obliged to keep within that distance from this place which the Law prescribes, if they have not taken the Oath: And if they have; yet not to hold Assemblies (without Common Prayer) especially in time of your Service. Now it is plain to us, that they are not obliged to keep these Laws, so as you would have them. Mark what I say; they do not refuse to obey them; only they cannot do it in your manner. There are two waies I have heard them say sometimes, of obeying Laws; either by *doing* what they Command, or by *suffering* what they inflict. Now our Ministers are content to indure the penalties; chusing to satisfie the

the Laws that way, which is moſt convenient for themſelves.

C. Have you done?

N. C. Yes.

C. Then give me leave to tell you, I do not believe they are ſo well contented as you pretend. But if they be; they are no better obſervers of Laws than a Thief, who is content to be hang'd after he hath rob'd his neighbours. I doubt they are contented both alike, *i. e.* they hope to eſcape without puniſhment; and when they are laid hold on, they ſubmit becauſe they cannot help it. But when that's done, they are ſtill both alike under ſin; becauſe it is not the thiefs hanging, and your fine and impriſonment, which the Prince intends; but the doing that which he commands. If this be neglected, or you do contrary to his Laws; you offend God as well as your Prince, and are liable to be puniſht by both.

N. C. There is a wide difference in theſe things. For God you know re-

requires we ſhould not ſteal; but he doth not lay ſuch Commands on us, as your Laws.

C. He requires you to obey the Magiſtrate; which your Apology plainly confeſſes, while you ſuppoſe he is ſufficiently obeyed if you ſuffer the penalties of his Laws. Which I muſt tell you, is a ridiculous fancie; and makes the Magiſtrate a moſt barbarous Tyrant; who is as well pleaſed, or takes himſelf to be as well obeyed, if his ſubjects be hang'd or broken on the Wheel after they have done a world of Miſchief; as if they had been honeſt and peaceable Members of the Commonwealth. Away with theſe *abſurd doctrines*: which ſuppoſe all Governours to puniſh the innocent; and all Subjects to obey meerly *for wrath* and not *for Conſcience ſake*, You had beſt go and correct St. *Paul*: or elſe correct your ſelves; believing that you are guilty of a ſin when you do not the things which a Law, not contrary to God's, requires,

quires, or elſe the Magiſtrate could have no right to puniſh you: and that your Puniſhment alſo is not to free you from the guilt of the *Firſt* Fault; but to prevent a *Second*.

N.C. But this is not all they have to ſay for themſelves. They are men of a tender conſcience, whatever you think; and have a great regard to the commands of their Governors; nay think they ought to be obeyed for conſcience ſake------

C. To what purpoſe then do they uſe the former ſhift?

N.C. Pray let me go on. They confeſs I ſay that Laws ſhould be kept; and yet they are well aſſured they commit no ſin, in not keeping thoſe you ſpeak of-------

C. They are wonderful men.

N.C. For they are very confident it is his Majeſties pleaſure that they ſhould take this liberty againſt the Laws.

C. Good Sir, take heed what you ſay. How come you to know his Ma-

Majesties Pleasure? where did he whisper it so softly, that none could hear it but your selves?

N. C. I was going to tell you, if you would but be patient. We hold that since his Laws are not executed; it signifies his pleasure to allow us this Liberty; and we esteem it a sufficient warrant for our present practice: Nay, a tacit Declaration that he doth not desire the Laws should be obeyed. And upon this account you are justly blamed, who being but a *private man* have expressed greater severity against them than the *Magistrate himself*: for you have charged them with the guilt of Sin, when the Magistrate doth not so much as punish them. Do you not think the King can dispense with us? and doth he not in effect give us a dispensation when his Laws are not executed? Why do you then disallow, what he approves of? May not his Majesty do what he thinks good? ----

C. I understand you well enough; and therefore these Repetitions are needless. But I would fain know what warrant they had when they first ventur'd to act contrary to those Laws. What assurance had they, that it might be done without danger to themselves, or dislike to their Prince?

N.C. Indeed, I did not think of that.

C. If you cannot satisfie that Question, you must acknowledge you have but spun a Cobweb in making this Excuse. And confess in plain terms that when they broke the Ice, and first took this Boldness, they were Sinners: and now they make one sin the Justification of another.

N.C. How so.

C. They first tried whether any notice would be taken of their abiding here, and of their closer meetings contrary to Law: and when they found there was none; then they ventured further, and opened their doors more confident-

ly for all cómers: and ſtill there being no notice taken of this licenſe they gave themſelves; now they make it an argument to juſtifie what they do, and would perſwade us it is as good, as if they had a licenſe from others for theſe unlawful practices. So I call them: for you muſt know further, that the *Non-execution of the Laws*, is no proof of his Majeſtie's pleaſure they ſhould not be obſerved. For it may be imputed to the negligence of his Officers and Miniſters in the diſcharge of their Duty. But if to ſerve your turn, you will ſay it is an argument of *his* will and not of *their* neglect; you muſt unavoidably ſerve ſome bodies turn beſides your own. In plain Engliſh you muſt affirm it is his pleaſure that the *Maſs* ſhould be ſaid, and the *Papiſts* ſhould take the ſame liberty and openneſs in the exerciſe of their Religion, that you do in yours. Nay, I do not ſee why all Drunkards, Swearers, and Blaſphemers may

may not think themſelves allowed in their crimes; becauſe little or no notice is taken of any of them. To which I may add, that ſeveral perſons who think the non-Execution of Laws is a warrant to you; yet find very much fault with your meetings in the time of our publick Aſſemblies: Which is void of all ſenſe if your Reaſon be good; for there is no more notice taken of that, than of your meeting at other times. And yet it is demonſtrable that the *not puniſhing* your meeting in time of Divine Service doth not ſignifie his Majeſtie's pleaſure to allow it; and conſequently *your not being puniſhed*, can never ſignifie his pleaſure to indulge you in other matters. For if from thence *you* can gather that he approves of what you do, then ſo may *we* if we liſt to do the ſame: And upon that ground may meet in little companies where we pleaſe, and leave our Churches quite empty. A thing, without all doubt, which his Majeſty abhors to

think of. You your ſelves have declared in times paſt, *that it is abſurd to think; that Laws nay Ordinances of Parliament (even in matters of Religion) ſhould not equally oblige all the ſubjects of one Kingdom.* If therefore the Laws oblige *us*, then they oblige *you*: If they do not oblige you, then they oblige not us neither. We are all alike either bound or free.

But to leave all theſe Conſiderations; there is ſomething more remarkable me thinks in this caſe, that deſerves to be remembred above any thing elſe. And truly I cannot but ſmile ſometimes———

N. C. Why what is the matter?

C. I was going to ſay (but the very thought of your odd humor hindred me a little) that I cannot but ſmile to my ſelf when I call to mind, how you ſhift your *Principles* & change your *Maximes*, according to your Intereſt. There is no Weathercock more guided by the wind then You are by this. For it was:

Funda

Fundamental Maxime, heretofore, I well remember, and obstinately maintained among your party, who now fawn and flatter; *That the Law is the Kings Superior: and that he hath not so much power over it as to be its Supream Interpreter: That his Oath tyes him expresly to observe it; and binds him to see it executed.* Upon which score all the Kingdom was filled with loud complaints about the *Non-execution of Laws, and of the Indulgences granted* to several persons who offended against them. For *execution,* they said, *was the Life of the Law, without which it became vain and useless.* This was the bold Doctrine currant not many years ago, and he was held for a Malignant that did not believe it. But now on a sudden we hear you sing a new Song in praise of his Majesties *gracious Indulgence* (for so you will call it) and withall you earnestly desire the Execution of Laws may still be suspended; that is, lye dead *and become vain and useless.* For which

alteration, I can find no reaſon but this; that now the Indulgence is to your ſelves and then it was to other folk. Then alſo you thought your ſelves able to make the King bow to *you*; and now your Weakneſs forces You to worſhip *him*.

N. C. Where do you find any ſuch Maximes? For my part I have forgot them.

C. I can ſend you to ſeveral Books where you may refreſh your memory: particularly to the *Medicine for Malignants*; which tells you p. 25. *That the King hath not power over the Law, but the Law over the King.* But for your greater eaſe, I will only refer you to one ſmall Pamphlet called *Known Laws*: in which you ſhall not fail to meet with more than I have ſaid.

N. C. Theſe, I believe, were the Maximes of the *State-faction.*

C. I know no difference between Them and your Divines in this matter. I am ſure Mr. *Will. Bridges* (who differs from Mr. *Will. Bridge* as

as little as their Names do) makes none at all. In whom I find a paſſage ſo directly oppoſite to your preſent Opinions about the obligation of the *Oxford-Act*, and declaring ſo fully the ſenſe of your Divines about the Kings Power, that I muſt crave leave to mention it.

N. C. I am content to hear it. But you muſt remember that theſe were but the Opinions of private perſons.

C. You are miſtaken. This man made an Anſwer (*publiſhed by Authority* 1644.) to a Book called the *Loyal Convert*, in which he tells the converted Gentleman, *that he ſpeaks illegally if he ſay the King can protect a Papiſt any way.* His Reaſon is Univerſal, though his Inſtance be Particular; *for whom the Law Protects not, the King either cannot or ought not to protect.* No, he ought not, as he tells us, ſo much as to require the help of ſuch perſons to protect him. *For they ought only to be Tributaries, and to hold themſelves to*

their UBI, *to their place.* Which words I would have you apply to that buſineſs which begat this Diſcourſe. I would fain know of your Divines how his Majeſties Power comes to be ſo variable at their pleaſure? Whence is it that He can diſpenſe with *your Reſidence* in the *UBI* or place to which you are by the Law confined, who would not diſpenſe at all *with others,* nor releaſe them (no not for his neceſſary aſſiſtance) from that place to which according to your Doctrine they were immoveably chain'd. The Law protects both alike; that is, not at all: what is the cauſe then that he can give *you* Protection, notwithſtanding the Law; and not *them?* Miſtake me not; it is the fartheſt thing from my thoughts to call in queſtion the extent of his Majeſties Supream Power. I only queſtion your *Principles,* who pretend to be no *Changelings.* Anſwer me this. If the King have a Power to give an Indulgence and diſpenſe with

with the Law, why did you so rudely and barbarously clamour against him heretofore, and say the contrary? If he have not, why do you every where seek to justifie your selves in your illegal Practices, with a meer shaddow & fancy of his Indulgence?

N. C. There is a great distance of time between the one and the other: and they have changed their minds upon second thoughts.

C. Very likely. And you believe also, that if *Presbitery* were in its height & Glory, his Majesty might dispence with the *Laws* of their making, as well as with his own: Do you not? Alas good man! you should find, I doubt, to your cost, if things were come to that pass; that no Authority could remit the Rigour of them. For they have condemned all Dispensations and Licenses, as Antichristian. Their Decrees are so sacred, that as there lyes no appeal from their Courts, so none may take Authority to relaxate their Laws. For they take themselves to sit in Christs Tribunal Seat;

Seat; and so their Laws are no more to be dispensed with than his.

But why do I insist so long upon one thing, since there are so many instances of your windings and turnings as your *Interest* leads you? There was a time I remember, when the Parliament was magnified as the only *keepers of the Peoples Liberties.* We were told * *that we might not so much as imagine the Houses could be injurious; or that a Committee should have any private ends to mislead them.* And therefore they could not sit too long, nor prove a burden to the good people. But now you are quite in another strain. There is no greater *grievance* than a Parliament. No more intollerable *mischief* than their long Continuance. For which different judgment there is no reason, that I can see, but this; that then the Parliament was *for* you, and now it is *against* you. The time was also, as I told you before, when the

* Observator on his Majesties Answers 1642.

he *Commons* alone might impose a *Protestation* on all the Subjects, under the Pain of being incapable of any Office, if they refused it. But now you will be free from all imposition of this Nature: And an Oath enjoyn'd by the King and both the Houses, under no severer penalty than a small Restraint, is look't upon as a grievous Oppression. There are those likewise that can remember when the *Commons* alone put out another Order about some of the affairs of Religion: But now a Law enacted by the Kings Authority, is thought an high invasion of Christs Prerogative; and he must not meddle in matters of his Worship. The reason is; any thing may be done by any Body to advance our fancies, but nothing against them by no creature in the World. I say, we have not forgotten the time when Mr. *Case* used this Argument among others to perswade the people to take the Covenant, * *because Antichrist and his faction had prosper'd*

* Sermons about the Covenant, p. 64.

prosper'd so much by entring into Covenants; therefore the People of God should try what this way will do, which hath been so advantageous to the enemy. For God, said he, *may make use of that Stratagem to ruin their Kingdom, which they used to build it.* But now if any of us say, that the same Persons have maintain'd a great reverence in the people to their Religion, by many Stately Ceremonies, splendid Vestures, and Pompous Rites, and therefore we may hope to keep the Ordinances of God from contempt by a few solemn and grave Ceremonies, by decent habits, and such rites and gestures as may beseem the dignity of our Religion; presently you raise an out-cry against us, and the People are told, that we are *Popishly affected, of an Antichristian spirit,* and *imitate Idolaters.* For which I can assign no cause but this; that then the Argument was for *you*; and now it makes for *us.* And you are resolved to serve your selves by all means, though

hough it be by approving and anon ejecting the very same things.

If a thing like you well, it shall go very hard but you will find some Scripture for it. And if none speak plainly, you will torture and draw some or other to be on your side, and labour to prove that they signifie according to your meaning. But if a thing dislike you, then you ask for plain Scripture. Nothing will satisfie, unless we shew it you in expres terms. It is *Superstition*, *Will-worship*, any thing, but good, unless we produce a text in so many words to confirm it. Of the same shifting humour was the late *Army*, as appears by their unparallel'd Story, which in brief is this. On the 20. of *April* 1653. they turn'd *Masters*, whom they had long served, out of doors, as a company of *Self-Seekers*, who minded their own *private*, more than the *publick* Good. About six years after, *finding the good Spirit declining, which formerly appeared among them, in carrying on the*

the great work (those are their Canting expressions) *and the good old Cause it self become a reproach*: they were led to look back and examine the cause *of the Lords withdrawing his wonted presence from them.* And among other things they remembred what Injuries they had done to the remnant of the long Parliament, and *that they were eminent Assertors of that Cause, and had a special presence of God with them, and were signally blessed in that Work.* And therefore invited them by their Declaration of *May* 6. 1659. (in which you may find these things,) to come and sit again; *promising to yield their utmost Assistance for their sitting in safety.* Would you not imagine now that they would for ever reverence these *Eminent*, these *Blessed* men? and that to oppose them in their *great work*, would be, in their opinion, to *fight against God, to drive away the good Spirit, and to endeavour to destroy the Cause of God?* And yet it was not long before they were

of

of another mind. They held themselves, for all this, to be *the greater Saints*; *the Army of the living God*; and so immutably setled in his favour that they should not lose it, do they what they would. And therefore as soon as ever the Parliament refused to act according to their mind, they refused to yield their obedience. When they voted some of their Commissions void, and resolved to govern the Army by Commissioners in stead of a Lieutenant General; these *late Penitents* could see nothing of God any longer among them: The special Presence of God vanished, and in a moment disappeared. So that on the 13th. of the next *October*, they lockt up the doors of the House, set themselves once more above their Masters; and in an insolent manner *declared* * *all their Orders, Acts, pretended Acts, or Declarations* (*and all proceedings thereupon had or done*) *on* Munday *the* 10. *of that Month, and on* Tuesday, *and* Wednesday *following,*

* Declara. agreed at Wallingford House Octob. 27.

following, null and void to all intents and purposes, in as full and ample a manner as if they had been never done. And immediately after they packt the Men away after these Acts and Orders. Nay, this they did, notwithstanding that they had stiled themselves several times, but five dayes before this 10. of *October, Your faithful Servants the Army*; and professed that *having diligently inquired into their hearts and wayes, they found nothing among them* but *faithfulness and integrity to the Parliament*; concluding their address in this manner *that notwithstanding all endeavours to the contrary, they would, by the help of God, be found faithful to them.* Were not these *gallant fellows? Wonderful constant* to their Principles and Professions? *Mightily overawed by the presence of God; Single-hearted,* and *faithful to* their word? Yes, by all means, you must needs say; for of such as these a great part of the *Churches of the Saints* is now composed. And faithful

Humble Represent. and Petit. Octob. 5.

ful they were to themſelves; and that was enough. Conſtant to this principle, that they were alway in the right; and what would you have more? They could *Cant* ſtill in Scripture language, and therefore God was not withdrawn from them. They could faſt and pray ſtill, and had a power to *turn even the Lords-day, into a day of Humiliation*; and therefore the Good Spirit had not forſaken them. They hated *Anti-chriſt*, that is *us*; and were reſolved to burn the fleſh of the Whore with fire, and ſo ſtill remained *the Army of the Lord of hoſts*. For as if they had ſome ſuch work in hand as the Apoſtles had, they call upon all the Godly in the nation to ſay on their behalf, *who are ſufficient for theſe things*? and to cry aloud for them before the Throne of Grace, *that the Lord himſelf would appear, and carry on his work in their hand*. And great reaſon there was to expect it; ſince they had once more injur'd thoſe, who aſſerted his cauſe; and done that very thing, for

which (as they said,) he had before withdrawn his wonted presence from them. O the *Impudent foreheads* of these Men! O the *Sottishness* of the People, that will be still cosened by such like *Canters*! Will you never open your eyes and see how vain their pretences to the Spirit are? Will you never be convinc'd of their presumptuous Boastings, and empty Confidence? Will you still believe that these men are highly illuminated, who call that darkness, which a little while ago was light; and then cross themselves again, and say no; it is but Darkness? Are these the men whom we must all follow; who run, we see, in an endless round of contradicting their own Professions? or must we shut our eyes, and give them our hand that they may lead us whither they please? Must we forget all that is past, and believe they are now possest with an *infallible Spirit*? This is the thing no doubt, they desire. We must resign our belief to their Declarations. We must allow

ow all their Reasons and Excuses, whatsoever they be. We must, at east, suffer them to justifie themelves by those very things which hey formerly condemn'd; and say ere a word. And then we love them; hen we favour the people of God; hen they have some hopes of us; and t's possible God may have mercy on s, though we be out of the way and o not follow them.

I know you will say, that such as ou, are none of the *Army-Saints*: hat you condemn their Practices, and ate their leud pretences to Religion s a great scandal to it: All which I erily believe. But, let me tell you, he Army had a copy set them of unonstancy and double dealing by hose whom you admired. For there vas a time when the Lords and Commons could see some good in the *Liurgy and Government of the Church* y Law established. Nay more than hat; they made a Declaration *, caused it to be printed and published n all Market Towns, *That they would*

* April. 9. 1642.

take away nothing in the one or the other, but what should be evil and justly offensive, or at least unnecessary and burdensome. And yet when they had more power, they were of another mind. Every thing was offensive at least unnecessary and burdensome nothing would serve but taking away *all the Common-Prayer*; and plucking up *Episcopacy* by the very roots. The reason, I suppose, was, because this became as necessary to promote their Designs in process of time; as that Declaration was at the beginning. If they had rested there, and gone no farther, they had lost the hearts of the most spiritual; who would never have seen *such a glorious annointing upon them from the Lord*, as now appeared. Now the very *fifth kingdom men*, could not but see it, and acknowledge it in Print: though it was not long before they also chang'd like all the rest; and had lost the sight of this glory, being able to spy no *Unction* any where upon themselves. For they helpt to profane

Beam of Light by Ch. Feak.

the

ne Crown of these annointed ones, nd cast out the greatestpart of them, s if they were but scum and filth. ut I think it's best to trace your win- ings and turnings no further; for ear they lead us too far out of the ay.

N. C. A good Resolution. *Too uch of one thing you know is good for thing.*

C. True. And I think the first ning I said about your pretences of a cit Indulgence, is sufficient to ew, that you are perfectly like men danger of drowning, who catch ld indifferently of what comes xt to hand; be it a naked Sword or hot Iron.

N. C. Pray make an end of this: r you have quite tired me with ur Discourse. In which you have rgely proved the truth of the com- on talk, that you are of a *harsh, y a bitter and jeering Spirit,* and was a cholerick mood when you wrote ur Book.

C. Rather, they that say so, prove

what I have been saying all this time that they blow hot and cold out of the same mouth; and condemn that in *others* which they allow, nay, praise in *themselves*. For you shall hear them call that Salt and Smartness of wit in one whom they *love*; which is Bitterness and jeering in him whom they *hate*. And that passes for innocent Mirth and Pleasantness in one of their party; which is Levity and Frothiness in one of ours. Nay, it is Zeal for God and his cause if you aggravate the faults of other men, or rashly charge and bring even a false Accusation against your Betters: but it is malignity of Spirit, hatred of God and the power of Godliness, if we do but tell a plain and true story of your miscarriages. No man ever oppos'd you resolutely, but you said he rail'd. No man discovered your Partiality and other vices; but you complain'd of his Bitterness, and said he was in a rage against you. But by this you meant nothing else, but that I write with some heat and earn-

estness

eſtneſs, I would confeſs it, and ſay it is not to be condemn'd. For who can contend coldly and without affection about thoſe things, which he holds dear and precious? A Politick perſon indeed may write from his brain (as my *Lord Bacon* I think obſerves) without any touch or ſenſe on his heart; as in a ſpeculation that pertains not to him: But a Feeling Chriſtian will expreſs in his words a Character, either of Zeal or Love; which you know are warm Paſſions. For my part, I think I have expreſſed both, but nothing at all of wrath and bitterneſs. And therefore, as to that cenſure which your Friends paſs on me, I believe he will ſpeak a great deal truer, that affirms the Authors of it were full of choller themſelves. Otherwaies, they could not but have diſcern'd a charitable ſpirit in my writing, and eaſily ſeen, that the Indignation I expreſſed againſt ſome vices, is ſuch as conſiſt with Chriſtian Meekneſs, and ought not to be condemn'd as an unmanly

Paſſion. Do you not find that *Moſes was very wroth*, when Iſrael committed a great ſin? and yet his Meekneſs is commended above all other mens. And what think you of St. *Paul* when he calls the *Galatians* a *fooliſh* ſort of people: and plainly tells the *Corinthians* that he could as well uſe a Rod, as the Spirit of Meekneſs: and bids *Titus*, whom a little before he warn'd againſt raſh anger, to *rebuke* ſome perſons *ſharply*? Nay what think you of our *Saviour* himſelf? was not he angry at the hardneſs of the *Jews* heart? *Mark.*3.5. Was he in any fault when he ſaid to his Diſciples, *O fools and ſlow of heart to believe?* Undoubtedly I may ſincerely and heartily love you when I expreſs a juſt Indignation againſt you; and you may as heartily hate me, when you ſeem very gentle and kindly affected toward me. It is poſſible you may have met with this ſaying out of St. *Auſtin*, which is ordinarily cited by our Writers, and worth your conſideration. *It is ſo*

far

far from being true, that every one that is angry with others hates them; that sometimes he who is not angry, is thereby convinced of bearing the greatest hatred to them. And this also. *I am not to account every one my Friend that spares and forbears me; nor every one my enemy that severely corrects and lashes me.* Besides; there are some of such a nature, that nothing but sharp dealing will do them good. *They are like knotty Blocks, which require more Wedges, and harder blows also to drive them home. If he that undertakes them* (saith Mr. *Corn. Burges* *, once famous among you) *shall dally, and not strike home with all his might, he shall find the wedge about his shins.* They will rage the more confidently when they see he favours them? They will think he fears and stands in awe of them, and so flie in his face with the greater fury. I have never found any thing truer than this; that to speak some men fair, is but to make them

* Fire of the Sanct. uncovered.

them have a better opinion of themselves. They never thank you for your gentle and tender usage; for they imagine their Merit extorts it from you. Whatsoever Favour you shew them, it is not imputed to your *kindness*, but their own *deservings*: and they perk up the higher in their own Conceit, because you have such regard to them. That they may know themselves therefore; they must not be stroaked, but smitten; you must not gently jogg, but roughly shake them; if you intend to awaken them. If you would not have them sooth themselves up in their sins; you must openly detect and discover them. If you would have them see the greatness of their Offences, you must boldly reprove them, and tear in pieces all their pretences and excuses whereby they seek to hide them. And as long as you are truly charitable, and allow all that is good in them; they may see, if they be not perfectly blinded with a too fond Love of themselves, that you

are

are a *Friend* to them, though an *enemy* to their vices. For (to use the words of a famous Writer) as the coldest and fiercest winds are observed to grow mild and gentle by passing through temperate Regions: so do severe and sharp Reproofs pertake of the nature of him that gives them, and lose part of their austerity when they are managed with Prudence and charity.

It is a very good Old saying, *Love thy neighbor, yet pull not down thy hedge.* We will be kind to you, but yet make you to know your Bounds. We will not suffer you to ingross to your party, the name and reputation of Godliness. You shall not pass for the only nice and tender Conscienc'd men, nor be thought more Conscientious than you are. Nor will we suffer you if we can help it, to pull down the Fence that is about our Church; those wise and wholesome Laws that are made for its Safety and Security. Too much *civility* to you, doth but make you *presumptuous.*

ous. You only take Occaſion to grow more bold and licentious; if in ſome things we commend your ſtrictneſs, but wink at your faults. And therefore we muſt tell you your own (as we commonly ſpeak) and let the deluded people know, how Ignorant, how Superſtitious, how Defective you are in a great number of Chriſtian duties; whilſt you imagine your ſelves the moſt knowing, the moſt holy people in the world. If you be angry at this and call it bitterneſs, it is no more than I expected from many of you. *For a gall'd horſe,* I know, *loves not to be curried, and a guilty conſcience loves not to be reproved.* Let us go about the one or the other with never ſo much caution, they will be ſure to winch. Though the neceſſity be great and our charity much, it is all one; they have no mind to be touched. Now how neceſſary and ſeaſonable thoſe Inſtructions were that I gave you, I leave others to judge who are *impartial.* And as for the manner of de-

delivering them; ſhew me any thing in my Book that bites, but only Truth; and I will knock out its teeth: Which if you think I have ſharpened too much; I aſſure you, it was only to give you a quicker ſenſe of your Errors. All the Salt you may fancie in it, was intended only to *ſeaſon* you, but not to *fret* you at all.

N. C. You can make ſmooth and handſome Apologies for any thing. But ſtudy as long as you will to blanch the matter, they will believe your tooth is black: and that your voice indeed may be the voice of *Jacob*, but your hands the hands of *Eſau*: as hairie and rough as a *Satyre*.

C. You are marvellouſly witty. And as I have heard you commend a *ſanctified wit*, ſo it ſeems there is a *ſanctified ſcurrillity*; and one of you may rail with good Approbation, provided he do it in Scripture phraſes.

N. C. What ailes you to talk in this Faſhion? Have I given you any occaſion?

C. Since

C. Since you will not be satisfied, but still complain of bitterness and Reproaches; It is fit to let you know, that you of all other men should not speak a word of this; which you have been so notoriously guilty of your selves. You are perfectly like the Friar, *who declaim'd against Stealing, when he had a pudding in his sleeve* ——

N. C. Good Sir, say no more; For I see the more we stir in this business, the worse it will be.

C. You speak modestly: But let the issue be what it will, you shall give me leave, now we have begun; to spread some of the Dung that you have thrown in our Faces. And I shall the rather undertake it, because it will serve another purpose. For it will plainly demonstrate where your people learnt all their *reviling Language*; and that your Ministers have been so far from reproving them for it, that in truth they taught them how to blaspheme, and put those very words into their mouths, which

which now they belch out againſt us.

N. C. I had rather believe you upon your word, than be troubled with ſuch ſtuff.

C. No, I will not be ſo much beholden to you. But ſince you are ſo good natur'd, you ſhall not be troubled with much of it. Let me only intreat you to peruſe two or three of your Authors. Firſt, there is a Book intituled *A looking glaſs for Malignants,* writ by one of your ancient Miniſters, Mr *Vicars*; the famous Author of your Parliamentary Chronicle, called, *God in the Mount,* In which he treats our Clergy and people with the wonted civilities, that your rude People now beſtow upon us. He begins with the Archb. of *Canterbury,* whom he calls a *Curſt cow,* or *rather a rageing fat Bull of* Baſhan: *whoſe heart,* he ſaith, *was more hard and Adamantine than a nether Milſtone, and moſt extreamly cauteriz'd, yea ſtigmatiz'd with the hotteſt Iron of moſt deſperate Impenitency.* And having thus expreſſed

expreſſed his reſpects and charity to him; then he greets our inferiour Miniſters by the name of *Baal-Prieſts, Popiſh ſons of Belial*: and makes it an admirable piece of Divine Providence, *that the Souldiers who went againſt* Scotland (before our Wars) *ſhould have their hearts overruled by God, and their Spirits ordered to plunder and terrify thoſe ſcandalous Baal-Prieſts.* As for the People that followed the King, he calls them *Marble-hearted Malignants, implacable and inveterate haters of Holyneſs; that were for meer formal Proteſtantiſm at large, which is in effect downright Atheiſm.* This excellent Treatiſe was licenſed by Mr. *John White* who was himſelf ſuch another Reviler; and called our Miniſters by the ſame names; nay far worſe: not only *Prieſts of Baal,* but of *Bacchus* and *Priapus.* And though you may imagine he ſpeaks only of thoſe particular men whom he put into his *Centuries,* He will inform you otherwiſe if you look into his Epiſtle before the

the first of them. Which he put forth, as he tells us, for this end *that the World might see what manner of persons our Clergy be.* As if there was no difference; but the People were to judge of all the rest, by those stories which were told of some. And truly, so they did, and so they do to this day.

N. C. I never observed these things. But you must consider that this *Vicars* was old, and so might be testy: For no man well advised sure would approve of that disorderly action of the Souldiers, much less make God the Author of it.

C. I remember indeed Mr. *Burroughs* * wonders that *so old a Professor of Religion as he should be found jeering and scorning at it,* (for he cast some reproaches on his way) and can find no excuse for it, but the infirmities that sometime attend an old Age. But as for that action of the rude Souldiers, I remember very well, it is applauded by M. *Case,* in a Book licensed by the same Mr. *White June*

* Vindic. against Mr. Edw. Gangr.

27. 1642. call'd *Gods waiting to be gracious*, &c. Where he makes this one of their Incouragements to expect the fall of *Babylon*, becauſe *God had ſo wonderfully wrought upon the Spirits of men, particularly on thoſe ſouldiers, who went*, he ſaith, *to fight the Biſhops Battles in* Scotland; *that they pull'd down the Railes, Threatned the Prieſts, and kept ſuch a Viſitation in their progreſs, as the Biſhops hardly ever had done ſince* Queen Elizabeths *dayes*. This he ſaith, p. 119. was the *Finger of God, the work of him that created the Spirit of man.*

N. C. You tell me News.

C. It's very ſtale. But no news at all to us who are well acquainted with their pitiful way of arguing. And I heartily wiſh your Miniſters would ſeriouſly conſider, upon this occaſion, theſe two things. *Firſt*, how wretchedly they were wont to reaſon, and how they abuſed the poor people, by incouraging them to draw the *greateſt hopes* from the *ſlighteſt grounds*. For what Connexion is there

there between these two things? The disorderly Souldiers were uncivil to our Ministers, and prophaned our Churches as they went into the North, therefore the fall of *Babylon* is near at hand? It is just like the reasoning of Mr. *Henderson* who told the Parliament that the *Fast* which they kept on St. *Johns* day * *was a presage that by the blessing of God on theirs and the Assemblies proceedings, the Superstition of observing Christmas should shortly expire, and that it was at its last gasp.* As if one should say, there was a solemn Fast indicted (as they speak) in the Church of *Scotland* on the *second Lords day* in *Sep.* 1642. for the promoting Unity in Religion, & Uniformity in Government: * & the Officers of the Army at *Wallingford house* turned that Festival again into a day of Humiliation; therefore that solemn remembrance of Christs Resurrection shall shortly cease, and Christianity fall to the ground.

* Sermon on 27. Decemb. 1643.

* Direct. anent Malignants by the Commiss. of Gen. Ass.

N. C. I am ashamed of the incoherence of such Discourses.

C. So should they be too, and do

publick pennance for it. As also for their gross hypocrisie and partiality in assuming a power to themselves, less than which they condemn in other men. For they may turn it seems a *Festival* of our Lords appointing into a *Fast*; but we may not make a *Festival* in honour of him. I would desire them also to consider in the *second* place, whether their Connivance at, nay, their Approbation of such things as were done without any Authority; I may add, their praising the blind zeal of private men who took upon them to be Reformers; and, more than that, their imputing it to the work of the Spirit and the mighty power of God; did not help to embolden the Army afterward to do those things which they themselves abhorr'd; with a perswasion that they were moved by the *Spirit*, and had a call from the *Lord*, though no Authority from *men*? It is a thing much to be laid to heart, and then honestly to be confessed; and publickly bewailed. And when

when we see them so humble and sincere as to take shame to themselvs for what they have done; we shall all have the better opinion of them.

N. C. I hope these speeches may be imputed to the rashness of a few men; at least they were not approved by any Authority.

C. Think you so? How came Mr. *Wilsons* Sermon then before the Parliament to be printed by their Order, 28. *Sept.* 1642. In which he calls the Clergy about the King, *Croaking Frogs* that crept into Kings Chambers: *Who are known by the gutter* (there he thought lay a jest) *whence they come; out of the mouth of the Dragon, out of the mouth of the Beast and the false Prophet. They are the spirits of Devils which go forth unto the Kings of the Earth to gather them to battle,* &c. *The Frogs head is like their Caps* [Quadrata ranarum Capita] *Here is work for the Parliament, that the King may have no more Croakers in his Chambers.*

And here (I may add,) is a taste of

your ſanctified wit, or rather, *devout Railing*; though borrowed, alas! in great part from *Paræus* on the Revelation.

N. C. You take things in the worſe part, when you hear or read our Sermons.

C. You would have ſaid, perhaps, if you had read Mr. *Vicars*, *that to the hearing of the Word there came as well ears of Scorn, as ears of Corn.* For ſure you could not but have remembred ſuch an admirable piece of wit as this, which you may find in his Epiſtle to the Reader.

N. C. We do not regard Wit, nor pretend to it.

C. It is not becauſe you do not love it. For according to the Proverb; *John would wipe his Noſe if he had it.*

N. C. There is wit in picking a lock; but it is better to let it alone. And therefore I will not vie Proverbs with you.

C. You are juſt like the Gentlemen we are ſpeaking of, who do things

things and know it not: nay then do them, when they say they will not. Mr. *W. Bridges* for instance, reproves the *Loyal Convert* for ill language, and tells him *he seems in vain to be Religious* if he refrain not his tongue: when as he himself had, just before, let his tongue loose in a most riotous manner against us; Telling him that the *Cathedrals were a Nest and Cage of all unclean Birds, a harbour of dumb Dogs, proud Prebends, and a crew of Ale-swilling Singing men: And that they came daily to offer near the Holy Table, the blind Whelps of an Ignorant Devotion; of which one may say, as the Apostle, the things which the Heathen offer in sacrifice to their Idols, they offer them to Devils and not to God.* Nay, as if his tongue was set on fire of Hell and could not be tamed, immediately after he had given that caution out of S. *James,* he falls into a rage again; and in a most nasty manner compares our Prelates to Swine lying in their Ordure. For he saith *Hogsty-Prelatical had been swept but twice since the*

Conqueſt, and the Temple of *Jeruſalem* three times in the 3. years of our Saviours Miniſtry. What office he deſign'd himſelf in this ſweet work I cannot tell; nor how you will excuſe this ſavoury language; unleſs it be ſufficient to ſay, that he railed by *Publick Authority*.

N. C. I abominate ſuch Reformers: and think they deſerved to keep Hoggs, rather than feed the Sheep of Chriſt.

C. I am glad to hear you ſay ſo: And hope you as much adhor Mr. *Hughes* his Reproaches, who ſayes, the *Common-Prayer may be likened fitly to the abomination of Deſolation ſtanding in the holy place.*

N. C. By what you told me before, I could expect no better from him; whom I think worthy to have been preferr'd to the ſame office with the other.

C. But you would expect better language, would you not? from two ſuch Holy men as Mr. *Allin*, and Mr. *Shepheard*, the famous *New-England* Preachers? *N. C.*

N. C. They ſure were more Conſcientious than to utter any foul ſpeeches.

C. Yet they tell you, *the Engliſh Service-Book hath ſtunk above ground twice* 40. *year, in the noſtrils of the godly, who breathed in the pure air of Scripture.* Defence of the 9. poſitions. p. 61.

N. C. No more of this Noiſom language, I beſeech you: which is enough to poiſon the Air we breath in.

C. As it hath done already: and ſo diffuſed its venome among your people, that they are generally infected with this Plague. Nay, they not only do ſuch things themſelves, but take pleaſure in them that do them. Witneſs all the filthy reproaches they beſtow upon our Divine Service, Clergy, and People: and the great ſatisfaction and applauſe wherewith the late *Cobler of Glocesters* writings were lately entertained, even by thoſe whom you eſteem Religious. This ſhews what manner of ſpirit you

you are of, and that your people are in danger to deprive themselves of all sense of true Religion: to pave their own hearts, and make them like the high-way; through which all things may pass without any difference (save only a few innocent Ceremonies) even whole *Cart-loads* of dung and filth. And of the very same spirit, I must tell you, this sort of Religious people have ever been. For *Martin Marprelate*, with whose Devil this man was possessed; was received with the like Applause, and his Writings so thumb'd, *that they were even worn out, with continual reading and handling of them.* If you will not believe me; yet I hope you will trust Mr. *Brightman* whose words these are; as you may see if you look into his Comments on the 3. *Rev.* 17. *p.* 49. of the English Edit. where speaking of the Nakedness of *Laodicea* (*i. e.* in his opinion, the *Church of England*) he makes this an Argument of it, that this man had poured such great contempt and shame-

ſhameful reproach upon it, which is the meaning of her being *Naked*. *There was one,* ſaith he, *that called himſelf by the name of Mar-prelate, who ſet forth a Book wherein he dealt ſomewhat roundly with the Angel. How were thoſe bitter jeſts of his favoured among the People? How plauſible were they in a manner to all men? How willingly and greedily; with what great mirth were they every where entertained? There is none ſo rude and unſkilful but pondering that time in his mind, would ſay thus to himſelf, and that not without cauſe; Truly, the Lord hath poured out contempt upon Princes; thoſe that honour him doth he honour, and thoſe that deſpiſe him, ſhall be deſpiſed. He hath made our Prieſts contemptible to the whole People, becauſe they have broken their Covenant.* You may read what follows there if you think good: For it is a great Demonſtration, how well thoſe people were inſtructed in the Chriſtian Religion; and what rare Deviſes you have been taught to blind your eyes that

that you may not see your sins. For you may *speak evil*; and *rejoyce in iniquity*; and sport your selves in *beholding your Fathers Nakedness*; and fancy all the time that you are *fulfilling Prophesies, executing the judgment written*; *and pouring out Vials*, like so many Angels.

N. C. I should think rather this was the *Devil* with his followers fighting against *Michael* and his Angels.

C. And a Devill it was, whom when you had once raised, you could never conjure down again; nor with all your Prayers and Fastings dispossess him. Nay, this foul Spirit grew in time so outragious that he flew at last in a foaming manner in your own faces. Which is a thing so remarkable, that I cannot but put you in mind of it: how you were served in your kind; and felt the tongues of men sharpned against your selves, which you had whetted to wound the reputation of others. No sooner had you pull'd down the *Bishops*, whom

whom you had laid low before by such fellows as that *Martin-Marprelate*: but out comes *Martins-Ecchо* which return'd all those Reproaches upon Presbytery. *Baal, Babylon, Egypt,* and all the rest of those Heathenish names were pressed to war against *you,* which you had made to serve against *us. Presbytery* was called a *Limb of Antichrist*: *a tyrannical Lordly Government*; *a worse bondage than that under the Bishops*; *a bondage under Taskmasters, like those over Israel in Egypt.* Nay that Very Mouth which reviled our Church, now reviled your intended Reformation. Mr. *Burton* himself, whom your people had so much admired, and brought home with such joy and triumph, that you fancyed (as I shall tell you before we have done) that day to be the *Resurrection of the Witnesses*; bestowed those censures on Presbyterial Government: which he said * *would bring us under perpetual slavery, worse than either Egypt or Babylon.*

* Dialogue called Conformity, Deformity.

And

And in the very same terms wherein you had rail'd against our *Priests*, we heard the Sectaries railing against your *Presbyters* : whom they called *Romish bloody Priests*, *Black Coats*, *Diviners and Southsayers*; *Croaking Frogs*; *the Devils Agents*; *Pensioners to the accuser of the Brethren.* Nay, the *Assembly* it self we were told *had two horns like a Lamb, but a mouth like a Dragon, teaching the Parliament to speak blasphemy against the Saints that dwell in heaven.* Your *Uniformity* also was as much disgraced as ours; and stiled *the Burden of the Saints, the bondage of the Church, the straightning of the Spirit, the limiting of Christ*; *and the eclipsing of the glory of the Father.* Nay it is pretty to observe, how the very *Mystery of Iniquity*, you had so long complain'd on, was now found working among you. *Uniformity*, Mr. *Saltmarsh* said, was a peice of it. And Mr. *Dell* (in his Epistle before his Sermon *of Right Reformation*, preached before the Parliament) calls

Edw. Gangr. part. p. 212

Pres-

Presbytery, *a new form of that myſtery of iniquity, which had been ſo long a working.* The Beaſt, they held, had only chang'd its ſhape, and taken another name, and ſo they baited it moſt fiercely as you had taught them: And told you in effect, what the Proverb ſays, *that Gooſe, and Gander, and Goſling, are three ſounds, but one thing.* But they would not part with you thus; for after they had done with this, then they fell upon your darling, *the Solemn League and Covenant.* This became *a brand of infamy, a Cains mark almoſt* (as Mr. *Caſe* tells us *) *ſo that if they would ſtigmatize a man to purpoſe, they would ſay, He? He is a Covenanter.* As you had told *us* that we made an Idol of the *Common-Prayer*; ſo Mr. *Peters* told *you* publikely in a Sermon at the *Three Cranes*, that you *kept ſuch a ſtir about the Covenant, as if you would have the people make an Idol of it.* Mr. *Feak* alſo called it, the *great Idol of the two Kingdoms.* And ſo fit had this word been found to do ſervice; that

* Thankſg. Serm. for taking of Cheſter. p. 26.

that at last one told us, that you had got *two Idols for our one.* For the *Parliament* and *the Pulpit*, said an * *Outlandish Gentleman* (imitating the language of the times,) *are the two great Idols of the people, the greatest that ever were.* For it's held a kind of blasphemy to speak against the one; and the whole Body of Religion is nail'd to the other. It comes to my mind also, how you who joyn'd in the out-cryes against *Malignants*, were numbred, in conclusion, among them: and said to be grown to a *refined Malignancy*; but that there was no greater difference between a *Presbyter* and a *Prelate*, than between an half Crown piece, and two shillings and six pence. And as your good friend Mr. *Vicars* had told us that God had made us to be *the very drudges and Scul-boyes of his Church and children.* So Mr. *Peters* in good time told you (in a Pamphlet of his) that the *Presbyterians were no better than Gibeonites, who might help to hew stone and square Timber for a more glorious building.* *N.C.* Will

* Letter to Card. Barber.

N. *C.* Will you never have done?

C. You must let me remember you what a mighty clamor you raised against the Bishops, as if they had been so many *Ishmaels* that persecuted Gods *Isaacs*: and you have not forgot sure how oft you were called your selves, *the Carnal seed, the fleshly children*; *the persecutors of the children of the free woman.* For your Ministers that accused the Bishops (and made it a main part of their *Remonstrance to the house of Commons* in the beginning of the Wars) that they had put some who were but Servingmen into Orders, and made them Ministers: saw in a little time a whole swarm of vile creatures (nothing so good as Servingmen) making themselves Ministers, and setting up for the most Gospel-preachers. And there was no remedy: but all their preaching and printing, and petitioning against it was despised. These taught the people to call them *blind Guides*, as they had taught them to call our *Priests.* Nay, their Masters

at last incouraged and rewarded the scoffs of those that said, *These blind Guides travailing as they thought to Sion, are faln into the ditch in the Isle of Wight. Insatiable hirelings, Gehazi's, cheaters, pulpited Divines,* and a great lurry of such like names were liberally dealt to them; as you may see, if you will not believe me, in their own complaint, called *A Seasonable Exhortation,* p. 11. Nay the Army it self which had been so instrumental in all this wickedness, and magnified by these revilers as the *Army of the Lamb*; at last heard themselves called, the *Abomination of Desolation.* All which I mention only for this end: to shew what your Ministers got by instructing the people in this easie Art of disgracing all they dislik'd, with the names of *Antichristian, Babylonish* and such like. As they had done, so they were requited. And while the Episcopal Clergy silently bore the punishment of their sins; they that had cast out their names as abominable, were whipt with their own

own rods. When they thought *to reign as kings without us*; immediately they were assaulted *as Egyptian Tyrants*: when they expected all should bow to the *Scepter of Christ in their hand*, they saw men rising up against them as *Antichristian*. Those that had heard their Invectives against us, imploy'd them against themselves. And all the Dung they had laid at our doors, was flung by those that had been their followers, in their own faces. If I were indued with the Spirit of Mr. *Vicars* or Mr. *Case*, I should have said upon this occasion. *Behold the Finger of God! the Work of him that created the Spirit of man! See how the Lord over-ruled mens hearts; and ordered their Spirits to terrifie these Presbyters.* Or Mr. *Brightman* would have taught me to say, *The Lord hath made your Priests contemptible to the whole people, because they have broken their Covenant.* But I dare not imitate their boldness, nor talk as if I was *infallible*. I will let them enjoy this particular gift to

themſelves, of knowing what God doth upon the ſpirits of men. For my part, I think they might be able to ſay all this, even without any extraordinary help of the Devil. There was no need that *Beelzebub* ſhould come to inſpire them with this fury: For they were already poſſeſſed with a mighty Rage. That Spirit which ſpoke out of the Preſs and Pulpit, had abundantly furniſht them with this *powerful and taking Rhetorick.* And if Mr. *Brightman* had lived to that day; he would have wondred to ſee, how near of kin his Heat was to this Fire. Nay, he would have been aſhamed of his rare way of reaſoning againſt our Church, when he had heard ſome retort his words againſt us, upon the *Philadelphians* (I mean *Diſciplinarians*) ſaying; Truly, the Lord hath powred contempt upon Princes: Thoſe that honour him, doth he honour; and thoſe that deſpiſe him ſhall be deſpiſed.

And thus I have at laſt opened this rotten Ulcer (I hope you will not be an-

angry if I use his words*) *If my labour shall be acceptable, and the sore being purged, be healed again; how great thanks shall I return to God? But if the evil shall be only stirred up, and the handling of it shall offend the sick and sore parties; I will yet comfort my self with the conscience of the good discharge of my Duty, and with the ordinary reward of a Physician.*

* In 3. Rev. 17. latter end.

N. C. Discharge of your duty? you should say *disgorging* your Choler and Gall. Nay, they will never believe if they hear what you now Discourse; but that you wrote out of meer malice, on purpose to disgrace them; and that you deserve the reward of such Physicians as kill more than they cure.

C. How came they by this faculty of searching the heart?

N. C. How came you to ask this question?

C. I forgot my self. Since they can see what God doth in the Spirits of men; no wonder they can spy our thoughts and intentions.

N. C. I meant, that they can see by your Book what your intentions were.

C. So they may. For I told them plainly in my preface that I intended only to awaken them to see their Errors. But it seems their Spirit lookt into mine when I wrote those words, and could see my thoughts better than my self. Hath *W. B.* or his disciples had some *Revelation* about this matter?

N. C. None but what they received from your Book, which contradicts, they think, your Epistle, and declares the hatred you bear to them.

C. To their Schismatical spirit you should have said. For I can sincerely profess, as Mr. *Edwards* doth in another case, *That I have no personal quarrel with any of them, no old grudge, or former difference; and therefore had not Truth constrained me, I had out of respect and love to some of them, forborn to say any thing of these matters.* "And therefore let not "my Book by reason of its truth and "plain-

Pref. to Antapolog.

"plainneſs be branded for a bitter,
"railing and malitious Writing:
"But let them conſider that they
"need ſuch a Book as doth not flat-
"ter and extol them, but be plain
"and free with them. For the truth
"is (as he goes on) they have been
"too much flatter'd, both in their
"Perſons and Churches; and are
"undone for want of being plainly
"and freely dealt withall. A Candle
"hath been too long held to them;
"I hope my Book may do them much
"good, to abate their ſwelling and
"confidence. And if many of our
"Miniſters would deal more plainly
"with them, it would be better both
"for them and us. I remember a
paſſage concerning *Luther* in an
Epiſtle of *Calvin's* to *Melanæthon*
(they are ſtill the ſame mans words)
which the perſons being changed,
may be fitly applied to my pur-
poſe. *If there were that mind in us all, that ought to be; perhaps ſome remedy might be found. And certainly we tranſmit an unworthy Example to*

posterity, while we cast away all liberty, rather than offend a few men: Will not their vehemency rise and grow the more, while all bear with them, and suffer all things from them? Undoubtedly it will. Our base silence doth but make them open their mouths wider to declaim against us. We cherish their insolent behaviour while we make no Opposition and give no check to their violence. They imagine we allow them to be so worthy as they fancy themselves, while we sit still, and only see and hear their Folly. And therefore to shew that we know them, not that we hate them, I took the Freedom to write those things which you accuse of Malice.

N. C. But, as I told you, they tend to their Disgrace.

C. No man ought to think himself disgraced by Truth, nor reproached by just Reproof. He should rather think he dishonors himself, a thousand times more, by still persisting in his Errors, and justifying his faults.

faults. And if you resolve upon this Course, and seek rather to cast reproaches on us than amend your selves; I doubt not it will turn at last to your greater disgrace, and make you more vile in the esteem of all indifferent men.

N. C. Assure your self you had better have been otherwise imploy'd, and never have meddled in this business.

C. I am not afraid of any evil Tongue, nor of any thing else that man can do unto me: But, as your Mr. *Cartwright* once said, am of *Alcibiades* his mind; who, trusting to the power of Truth, when one lift up his staff ready to smite him if he would not hold his peace, boldly replyed, *Smite me, so thou wilt but hear me.*

N. C. No, they will not *smite*, but they will *defend* themselves.

C. With all my heart. But be you assured, as he said in another case, their heels will sooner ake with kicking against the prick, than it suffer

suffer any hurt, by receiving their broken and strengthless Resistance.

N.C. You are very warm, and confident.

C. To tell you the very truth I have long observed in the fiery men that oppose our Church, a strange Pride and conceit of the godliness of their own party beyond all reason; together with a most shameful despisal of us, as if our Piety were little or none at all. This moved my Indignation: and it will stir, I think, the spirit of any honest and cordial Christian, to read such haughty Censures as these from the mouth of your most famous Divines. *That the Bishops are a generation of the Earth; earthly, and savour not the things of God.* They are the words of Mr. *Paul Baines*, approved by no less man than D. *Ames*, who is pleased to add in his great modesty, *that there was as much agreement between them in their management of Religion (except two or three) and their powerful Preachers, as between the light which comes down from Heaven,*

Preface to the Diocef Trial. An. 1621.

Heaven, and that thick mist which arises from the lowest pitt. And *that there is more of God and his Religion in some one congregation of a silenc'd Minister, than in all the Bishops families in England.* I appeal to all the world whether I had not reason to stomack these proud vaunts, and scornful speeches. And whether it was not absolutely necessary to let you see the emptiness and flatness (to say no worse) of those men, who now insult over us in like manner; and would bear the world in hand that they are the only powerful Preachers, who alone savour the things of God.

N. C. You have only cull'd a few sayings out of one or two Books -----

C. They should have thankt me for that. And might have seen if they pleased, by that *moderation*, that I was not desirous to publish their shame more than needs: but studied their amendment by disclosing a little of their folly, and concealing the rest. If they will not believe but that I did my worst, and revealed

vealed all I knew; let them but signify this distrust of my Charity, and I shall give them abundant satisfaction. Mr. *T. W.* I am sure hath no cause to complain, who with so much labour brings forth childish fancies, and is so curious to speak absurdly, and takes so much care to avoid serious and solid sense in the most weighty Arguments, that his great Pains is conspicuous in these Defects. Of this I did but give a small taste, and that, not out of the worst of his conceits; which he ought to look upon as the Civility of a Friend, and not as the want of skill in an enemy. As for Mr. *W. B.* I confess ingenuously, I said a little the more of him, because you have been too long gull'd by such pretenders to Mysteries and Spirituality. Yet I do not think I said enough, but ought to have told you plainly, that he is *one of the principal Impostors* that have perverted the *Truth* as it is in Jesus, and adulterated the *Christian Religion* in this Nation. He spoiles almost all the Holy Scripture

ture he meddles withal; and turns it into an idle tale of these times, and makes it say whatsoever it pleases him and his Proselytes to hear. Which when I seriously consider, I cannot but say with a little alteration as one doth, on another occasion, to his Countrymen. "That it is a "shame there are laws against those "who counterfeit Coynes, and fal-"sify Merchandizes; yet such are "permitted who Sophisticate our "Divinity, and corrupt the Holy "Scriptures, and turn our Religion "into a new fancy and device of their "own. The late *great Plague* is but "of small consideration in compare "with this mischief; and if speedy "order be not taken, the multiply-"ing of such Authors will make a "*Library* as big as *London*, wherein "there shall scarcely be found one "wise Sentence, or reasonable Con-"ceit.

N. C. It's thought Sir by some that you are much mistaken in making him the Author of that Book which

which you reprove, since it bears only the two first Letters of Mr. *Bridge* his name. And I have heard you blam'd for charging him with those things which he hath not own'd.

C. I think rather those *Apologists* are mistaken. For why doth he not disown it, if it be not his Book; since it contains such dangerous things? Or why did not the Preface to another Book, since stoln into the world and carrying his name in the front of it, inform us that this was *genuine*, and the other *Spurious*? But if he had, there are very few that would have believ'd him. For they are as like each other, as two pieces of Cloth, that are of the same Wool, the same thred, the same colour, working and bredth. There is the very same Canting in both; the same abuse of Holy Scripture, the same Spiritual pride and contempt of others, the same evil speaking and seditious Doctrines; and in one word, *the way and Spirit of* Mr. Bridge.

N. C.

N. C. Why do you jeer? I know you allude to the Title of one of those Ten Sermons, which he calls, *The Way and Spirit of the New Testament.*

C. I do so: And am better able to describe his way and Spirit, than he to set out that.

N. C. I think you had better forbear such Comparisons.

C. Pray let me try a little. It will both divert us a while, and not prove unprofitable. Turn I pray you to the *fifth Sermon,* at your leisure; and tell me when you have compar'd our Conceits, whether of us do better. P. 371. &c.

First, I say, *the way and Spirit of* Mr. Bridge, *is not* (as he would have it) *a Childlike, but a Childish Spirit.* A way and Spirit that hath nothing manly; nothing of the ancient Christian sense and Spirit in it: but abounds with Phrases, trifling observations, and perpetual Tautologies: And yet thinks it self most gorgeously bedeck't with *Gospel Truths, Dispensations, Manifestations, Discoveries,* and I know not how many other glorious things besides. *Second-*

Secondly, it is not a *fearing*, but a *fearleſs Spirit*; dareing to talk of God and our Saviour in the boldeſt and rudeſt terms, taking a kind of Pride in inventing new and monſtrous Expreſſions; and ſpiritualizing Religion into airy fancies.

Thirdly, The way and Spirit of Mr. *B.* is not an *underſtanding, but a Non-ſenſical Spirit*. An inſtance of which is this, that it hath no certain rule whereby to meaſure the love of God. But ſometimes it made ſucceſſes a great argument of Gods regard to them; and now it tells us that the Croſſes are a mark of it, and that the Children of God muſt be perſecuted by the World.

Fourthly, The way and Spirit of Mr. *B. is to trade much, or moſt, or altogether with fancies and Dreams.*

N. C. Pray do not ſay ſo.

C. You may put it in other words if you pleaſe, and ſay it trades *with abſolute Promiſes*. But thats the ſame; for they are no better than dreams and fancies.

Fifthly,

Fifthly, In the old time men *examined and considered what they believed; and came to Faith by rational discourse*; But now in the dayes of Mr. *B.* Men are taught to believe they know not why, and *Reason is decryed as enmity to the things of God.*

Sixthly, In the old time Christians were of a *modest and humble Spirit*; but *the way of* Mr. B. *is to teach them to be high and confident*; and to imagine great Discoveries and Revelations to be made to them. And therefore they wrong'd Mr. *Edwards* very much, when they said his *Gangræna* was full of lyes, because he told strange stories of men that pretended to have had *Revelations*, and seen *Visions*: for we find Mr. *B.* is one of them.

Seventhly, In the old time Humility, Purity, Righteousness and Charity were held to be things most dear to God; but now in the way and Spirit of Mr. *B.* we can hear no tidings of them. For he can tell us but of three things that are dear to him; His *Peo-*

ple, his *Truth*, and his *Worſhip*. Theſe are his *Plate*, his *Jewels*, his *Treaſure*, as I told you the laſt time out of one of his *Ten Sermons*. But you muſt know it is not a new diſcovery, but an old and darling Notion of his; which I find in his Sermon before the Parliament, 29. *Nov.* 1643. There he tells us, *Three things God loves more ſpecially*; *His People, his Truth, and his worſhip*. And it is a beloved conceit I perceive among the party; for one of his Brethren delivered it to the Parliament before him; and told them in a peremptory manner, excluding all other things, *God hath but three things dear to him in the World*; *the Saints, his Worſhip, and his Truth*. But which of theſe he loves beſt he could not tell; *for God therefore ordained Saints to be in the World that he might be Worſhip't*; *and appointed Ordinances of Worſhip, as means to build up his Saints*. Some honeſt old Chriſtian would have told this great Divine if he had heard him; you trouble your ſelf, Sir, about needleſs

Mr. Tho. Goodwins ſerm. of Apr. 27. 1642. p. 31.

leſs Queſtions: There is ſomething God loves better than all theſe, *viz. Holyneſs*, and all *Moral Vertue*. For in truth there are no *Saints* or people of God (but only in name) without theſe. Take away theſe, and the moſt Orthodox Notions that can be in your head, will make you no better than a Devil. Nor will the exacteſt worſhip, according to the pureſt Ordinances, fail to be an Abomination to the Lord, if theſe be abſent. But I forget my ſelf. The way and Spirit of Mr. *B.* is not to talk of any thing elſe, but *pure Worſhip, pure Ordinances, Goſpel Adminiſtrations*, and ſuch like matters; upon the account of which they eſteem themſelves more holy, Spiritual and Evangelical than other men. And be they never ſo bad; all's one for that. Mr. *B.* hath a Rule which is very comfortable; * *Humble your ſelves for ſin though it be never ſo ſmall; but do not queſtion your condition for any ſin, though it be never ſo great.* Perhaps you will ſay, I do not under-

* Sinfuln. of Sin. p. 34.

ſtand him: and truly that's no ſuch great wonder: For, *Eighthly*, Whereas in the old time men wrote and ſpoke ſo, that one might underſtand what they meant; the way and Spirit of Mr. *B.* is quite contrary, which is to ſpeak that which he himſelf, I believe, doth not underſtand. Witneſs ſeveral things I could ſhew you in his *Firſt* of the *Ten ſermons*, concerning *Love to Chriſts perſonal excellencies, without reſpect to his benefits.*

Beſides this, *Ninthly*, In old time they gave good proof for what they ſaid; but the way and Spirit of Mr. *B. is, to put us off with a louſy Similitude or two*; by which he doth all his feats.

N. C. Why do you ſpeak in this manner?

C. I have good reaſon for that Epithite, but now it is time to make an end. And to ſay no more but this, in the old time the way was to demonſtrate things either from their Cauſes, or from their Effects, or from Teſti-

Teſtimony, according as the matter would bear: but now *it is much, or moſtly, or altogether the way of* Mr. B. *to make a compariſon, and find out ſome pitiful reſemblance,* which paſſes for a good reaſon of what he ſayes, with the men of his way and Spirit. *Ex. gr.* to prove that an unconverted man cannot know how full of ſin he is, he will tell you the reaſon is *becauſe his Hoops are on. As a Veſſel that is full of liquor, and the liquor iſſues through the Hoops; you ſee there is liquor in it, but you do not know how full it is, till the hoops are knocked off: but then you will ſay, O how full was this Veſſel? Ah now our hoops are on, and it doth not yet appear how full of ſin men are; only it comes iſſuing through the hoops, through their duties; but a Day is comeing when all our hoops ſhall be knocked off, and then it will appear how full of ſin men are.* Thus he argues excellently from the *Barrel*; and at another time you ſhall find him as good in his reaſons taken from another liquor in a *braſs pan* or Pot. For to Sinfuln. of Sin. p. 29.

prove that ſome mens little ſufferings may amount to much, whereas other mens great ſufferings may amount to little, he can give you no other Reaſon *but that God hath a very gracious allowance for his people*; a little will content him from them whom he loves. For which he alledges the Commendations beſtowed on the Patience of *Job*, though he was impatient: * *True*, ſaith he, *but God did not meaſure* Job *in his wallops, but when he was cold.* As *we do not meaſure milk when it wallops and ſeeths, but when it is cold*----.

* Firſt and laſt in ſuff. work p. 47.

N. C. Good Sir, have done with this; for it is but the ſame that you ſaid before in the former particular, when you told me of his ſimilitudes.

C. That's very true. But this is ſtill the way and Spirit of Mr. *B.* to ſay the ſame thing over again in a new faſhion, and as the old ſaying was, *to ſerve up one joynt, in a dozen or two of diſhes.* But to give you full meaſure, I will put another in the room

room of that. There was a good Christian Spirit in the ancient times; but the way and Spirit of Mr. *B.* is *Antichristian.*

N. C. Fie for shame. That's the thing he charges on you.

C. I know it very well. But setting aside the Papists and a few others, who so guilty of it as himself? For it is Antichristian to reproach our Church as he doth. It is Antichristian to condemn the present worship of God among us, and call it Antichristian. To decry an outward glorious Worship as he makes bold to do, is Antichristian. It is Antichristian to oppose all degrees of men in the Church; it being plain that there were Apostles, Evangelists and Prophets ordain'd by *Christ*, as there were high Priests, Priests and Levites ordain'd by *Moses*. It is Antichristian to call white Garments legal, and Antichristian. In short, a furious, seditious, schismatical Spirit, I am sure you will grant, is an Antichristian Spirit, and such is

Compare with his Ten. Serm. p. 370.

the Spirit of Mr. *B.* as I will evidently prove.

N. C. Do not undertake an impossible task.

C. There is nothing more easie, as you will soon see, if you look but into his Sermon *of the Two Witnesses*, printed with his name to it. In which you may read the danger we all are in, if his *Visions* and *Revelations* be true. For having told us, plainly enough, that such as he and their followers are the Witnesses, who *receive their Orders to propheſie from Jesus Christ himself, not from men, from the Prelates, from the Beast*: then he proceeds to let us know what power they have; which to omit the rest, is twofold and much to be observed. First, to *shut the Heavens that they shall not rain, Rev.* 11.6. that is, saith he, *to restrain the highest powers in Church and State, from their wonted influence*, which can have no other sense than this; that they shall be so powerful as to bind the hands of their Governors, and tye them up from

V. pag. 122. of that Serm.

from being able to act. And then *Secondly, They shall have power over the waters to turn them into blood,* that is, *to turn the still people of a State or Nation into war and blood.*

N. C. Surely they have no such Orders from Jesus Christ; nor will he ever give men such power as this.

C. That's nothing. They may take this Power, though he do not give it them. For he tells you, *This may be done, though not legally.* For the proof of which, he bids you observe, that though it be said *he will give them power to propheſie*; it is not said he *will give them,* but *they shall have power,* to shut heaven, and turn the waters into blood. That is, give such orders to themselves, and assume this Authority; for he repeates it again, *It may be this may be done, and not legally.* What though the Laws of God and man command us to obey Magistrates, not to govern them; to live in peace and quiet and not to disturb the publick tranquility:

ty: That's a ſmall matter with theſe men, who fanſying they have received a Commiſſion to propheſie, may inlarge it a little further on their own heads, and *ſhut* up, or impriſon the higher powers that they ſhall not act; and then put the people into a commotion that they may fiſh in the troubled waters. *And whenſoever you ſee theſe things come to paſs, as he tells you; when you ſee the Witneſſes have power to reſtrain the higheſt powers in Church and State from their wonted influence; and that they have power to turn the ſtill Nations into war, (and ſo they themſelves are ſlain for the preſent) then you may lift up your heads and comfortably ſay, Now is our Salvation near; For God will bring near his righteouſneſs, and his Salvation ſhall not tarry.*

N. C. God forbid I ſhould thus underſtand his *Revelations*. Truly, it would make me hang down my head; if I thought any ſuch things were now a brewing. I hope for Salvation in another way, and had rather

ther it would tarry than be thus accompliſhed.

C. Take it as you will, theſe things are near; if he may be believed, and will not tarry. The Influence of the Higher powers he imagines, I conceive, are already very much reſtrain'd: There wants nothing but the troubling of the quiet and ſtill people that they may reſtrain them more powerfully: and that may ſoon be effected, if his doctrine be received.

N. C. He ſays no ſuch thing.

C. Not in expreſs words, he is wiſer than ſo; but it's the plain ſenſe of his Diſcourſe. For he tells you the 1260 years of their propheſying in ſackcloth began about the year 400, *and therefore ſurely the end of the time we muſt needs be about*; as his words are *p.* 114. Now if you mark what they are to do toward the end of the time; you will ſee it as plain as the noſe on my face, that he thinks we muſt needs be about the time of ſhutting the heavens and turning the waters into blood. *N.C.* We

N. C. We are past the time, my good Friend, for if we add 1260. to 400. the year when they ended their propheſie was 1660. O how glad I am that he was miſtaken. I hope we ſhall have no wars nor tumults; and that God will open theſe mens eyes to ſee their errors; ſince no powers were then reſtrain'd, but thoſe that would have kept *the King* from his throne, to which he was reſtored in *that happy year.*

C. You are an honeſt hearted man I ſee; which makes you leſs ſuſpect the craft of others. There's one word in his diſcourſe which you do not obſerve, *viz. thereabout.* That ſalves the buſineſs, and ſerves him for a little while. For he tells you the 1260. years might begin in 406. or 410. after our Saviours Birth. If you take the former number, then the propheſying in ſackcloth ended in 1666. the year when they expected great matters; and of which ſome confidently cryed to the people out of the Pulpits (before they left them) *Be patient,*

patient, for 1666. *will make an amends for all.* But it failing their expectation and producing nothing according to their mind; that's the reason I conceive why he hath since that, put in the year 410. for the beginning of the years 1260. and so adjourns us for their ending to 1670. which is now approaching. Then no doubt he fancies the Witnesses must be slain (when they have first troubled us) and after three years and a half rise again. For he asks his people, *p.* 115. *If Christs Witnesses shall lye in sackcloth* 1260. *years, will not you be contented to be in sackcloth three or four years? Christians will you not be contented to be in sackcloth three or four years?* And in the next page after tells them, *Why now, according to the calculation, there is not much time to come. There is but a little time of sackcloth to come. Shall we not watch with him one hour, and wear sackcloth with him one hour? Wait a while and he that shall come, will come, and will not tarry.* And then he tells them they

they shall wear *white robes*, and come out with *Palmes* in their hands; that is the kingdom shall become theirs, and they shall reign and triumph over us.

N. C. He doth not apply these things to us in this Nation, as you seem to understand him.

C. He tells us indeed, *p.* 124. *That he will not apply them to times and places.* But those words are only a gross equivocation (which he must be very thick-scull'd who doth not discern) for he had done it already. Having told his Hearers that they were Christs Witnesses, and that now they were in a *sackcloth condition* (as his phrase is) but that it would not last long, and that before it was ended they should have power to restrain the higher powers and trouble the people. What need he tell them more? It was enough, I make no question, to make them lift up their heads (as he oft exhorts them) and bear them very high; as being likely in short time to have Dominion over us.

us. And I cannot for my life but look upon them as satiating their fancies, with the imagination of this day of vengeance. *Methinks I see them* (to use the words of a famous Writer against our Church and State in another case) *like a man, who in the drought observes the Skie, sitting and watching, when any thing will drop that may follow them with the likeness of a punishment from heaven upon us; which they streight explain as they please.* No evil can befall us, but presently they positively interpret it, a judgment upon us for their sakes: and as if the very *Manuscript of Gods Judgements* had been delivered to their Custody and Exposition, they make the people believe that *the Witnesses are smiting the earth with plagues, and finishing their testimony against us.* But thanks be to God, their Reading declares it abundantly to be a false Copy which they use. *For* (to speak in his words again) *they often dispense to their own bad deeds and successes the testimony of Divine favour*

favour; and to the good deeds and successes of other men, Divine wrath and vengeance. And besides, they have abused the people so oft with their false Predictions from these and other Prophecies, that I hope the world will see, *these are false Witnesses* (if I may use the words of *David* to a different sense) *that are risen up against us, breathing forth cruelty*: who behold lying Visions, and prophecy our of their own hearts: whose thoughts are thoughts of iniquity, as the Prophet *Isaiah* speaks, wasting and destruction are in their paths. And I would to God you for your part would seriously consider (to use his words once more) *that to counterfeit the hand of God is the boldest of all forgeries; and that he who without any warrant but his own surmise takes upon him perpetually to unfold the secrets and unsearchable Mysteries of high Providence, is likely for the most part to mistake and slander them: and approaches to the madness of those reprobate thoughts that would wrest the*

sword

ſword of juſtice out of Gods hand, and imploy it more juſtly in their own conceit. It is but a ſmall thing for ſuch men as theſe to graſp at all power here on earth; when we ſee them doing little leſs then laying hands on the Weapons of God himſelf, which are his judgments; to weild and manage them by the ſway and bent of their own frail cogitations. It is true indeed, in this manner to ſit ſpelling and obſerving Divine Juſtice upon every accident and ſlight diſturbance that may happen humanely to the affairs of men, is but a fragment of your broken Revenge: yet it *is the ſhrewdeſt and cunningneſt Obloquy* (as he well obſerves) *that can be thrown upon our actions.* For if they can perſwade the people, that we are purſued with the divine Vengeance, they have obtain'd their end to make all men forſake us, and think the worſt that can be thought of us. If they can make them believe that they are the *witneſſes of Chriſt*, and we *the beaſt that aſcends out of the bottomleſs pit*: that we are

going to *ſlay them*, and that three or four years hence *they ſhall riſe again*, and all become theirs: they have promoted their Deſign in the craftieſt manner that can be deviſed. The *ſtill people* will be put into ſeditious commotions notwithſtanding all the Laws; they that are now quiet will be ſtirred as with a mighty wind, and conceit (poor Souls) that they are moved by the *Spirit of the Lord, and are doing the work of God, fulfilling prophecies, and making the cleareſt Comment on the Revelations.* But if there be not a fatal blindneſs on them I ſhall plainly ſhew you, that this is ſo groſs a Cheat that no obſerving perſon can be deluded by it. Mr. *Bridge* you muſt know is not the firſt that hath ſuborn'd the *Revelation* to ſpeak on his ſide, and witneſs to his Cauſe. There have been many before him who have aſſumed the perſons of Prophets, and prognoſticated their own wiſhes would come to paſs. But the event hath ſo evidently detected the fraud and made the forgery

forgery appear, that he is very impudent who goes about to serve himself of this old trick; and they prodigiously silly who will still be deluded by it, and feed on the weak conjectures of those who have nothing else to support their sinking spirits, but that which hath made so many asham'd who relyed on it.

For Mr. *Archer* *, you must know, in the year 1642, from this very prophecy of *the two witnesses*, filled the peoples heads with this Conceit, *that the end of the Papacy would be in the year* 1666. They are his expres words *pag.* 44. And he repeates the same again *p.* 46. where he tells us, *that the Witnesses shall recover again in* 1666. *and draw off one Kingdom in Europe from the Papacy and ruin* Rome; *and this is that Wo which ends the sixth Trumpet.* Upon which account he adds (*p.*60.) that the *seventh Trumpet* may begin presently after the ruin of *Rome*, and so the *Thousand years* commence *An.*1670. This no doubt was of singular use in those

* In his Book of the personal reign of Christ.

dayes to inſpire your people with lofty hopes, and bear up their hearts in *the good Old Cauſe* againſt all diſcouragements: and therefore Mr. *Bridge* flyes to this Sanctuary now, and expects the ſame ſucceſs again on the ſpirits of his Ignorant proſelytes, who have forgot the vanity of ſuch Prophets, or never reflect on the uncertainty of their Gueſſes.

N. C. Do not trouble me, I intreat you, with ſuch relations.

C. It need be no trouble to you, becauſe you may reap a ſingular profit by hearing how ſuch as he have deluded your expectations. For there was another man a little after Mr. *Archer*, who in his Lectures at St. *Lawrence* Church about the *two Witneſſes* (printed by an Order of a committee of the houſe of Commons 27. *April* 1643.) tells us quite another ſtory; and will have the riſing of the Witneſſes to begin more early. For his opinion is that the 1260 years begin between the firſt invaſion of the *Empire An.* 365. and the ſack

Mr. Fr. Woodcock.

in

ing of *Rome An.* 410. And the year he pitches on, is 380, or two or three years before; and then the end of them (excluding the three years and a half in which the Witneſſes lye dead) fell out about 1637. or 1638. Then, he ſaith, the Antichriſtian powers, *i. e.* the Biſhops, *ſlew the Witneſſes*, by ſilencing, ſuſpending, and throwing them out of their places. And then there was *great rejoycing and making merry* (according to *Rev.* 11. 10.) by *the Popiſh Prelatical Faction*, as he is pleaſed to call them. But after *three years and an half, i. e.* at the beginning of the long Parliament, *the ſpirit of life from God entred into them*, and made them ſtand upon their feet, and reſtored them to their liberty, to the great aſtoniſhment of the Antichriſtian faction. Nay, *they aſcended up to heaven* (*verſ.* 12.) *i. e.* were called by the Parliament to a more ample condition: and *they went up in a cloud, i. e.* abundance of people congratulated their freedom. Which was then done moſt remark-

ably when three of these Witnesses (Mr. *Prin*, Mr. *Bastwick*, and Mr. *Burton*,) were brought in triumph from the utmost parts of the Kingdom. Then *was the Earthquake* (spoken of *Rev.* 11. 13.) *i. e.* great Commotions which began with the Parliament. And *a tenth part of the City fell, i. e.* if you will believe him, Prelacy and Ceremonies: *and* 7000. *men were slain, i. e.* Prelates, Deanes, and Chapters with their appurtenances, had their honour, places, maintenance taken from them. In short, he confidently affirms the Scene wherein these great things must be acted, is *one kingdom* only: And that it is no other but the *Island of great Brittain*: and the time of doing them, some years before and since the calling of the *Long Parliament*, p. 83. And so he concludes very triumphantly, *p.* 90. *Since the Witnesses are slain and risen again; chear up then: strengthen these weak hands. Verily, the bitterness of death is already over; and from henceforth expect*

pect better dayes, than either our eyes, or the eyes of our Forefathers ever saw. Which is a clear Demonstration, that these men think *themselves* concern'd in all the Good things, and *us* in all the Evil, contained in that Book: and that every little change in our affairs, makes them imagine they see themselves about to be raised, and us to fall under their feet: but yet that their high Confidences hitherto have been ungrounded, and were the *birth* of their proud Fancies, not the *fruit* of their sound Understanding of the Revelations of God. And such Mr. *B*'s. prophecies I hope will prove, who notwithstanding all those glorious dayes which his Fellows promised, is still whining and complaining of their *Sackcloth condition*; and waits *for another Parliament* to make them *ascend up to heaven* in a cloud, and *slay* 7000 *men*, once more, *i.e.* according to the former Exposition, the *Bishops*, *Deans*, and *Chapters*, with all the maintenance that belongs to them. Yet this I

will say for him, that he is a little more merciful than Mr. *Woodcock* was. For he only threatens destruction to us in this world: but the other saith, *the power of the Witnesses to shut Heaven that it rain not,* is the power *to hold all tideings of forgiveneß, mercy and peace, from the Antichristian Gentiles* (*i.e.* such as We) *while they continue such*: and declaring them a people to whom no Heaven, no Forgiveneſs belongs while in that condition, *i.e.* while we oppose your desires. You may read this *p.* 70. & *p.* 73.

N. C. Enough of this. I see their Vanity plainly.

C. Nay, let me tell you a little more, for fear you should forget all this, and shut your eyes again. About two year after this Prophet, another, who will not name himself, arose; and dedicated a Book to the Parliament with this Title; *The great Mystery of God*; or *the Vision of the Evening and the Morning Opened.* In which he tells us the *two Houses* of the Lords and

and Commons, are *the two Witnesses* which the Spirit of Christ foretold should *be raised up to Heaven*, the high place of Justice and Judicature. For though all the people of God were Witnesses for 1260. years, yet they in a more especial manner: because *they were not only to protest against Antichrist, but were that judgment which should sit, and take his Kingdom and Dominion from him, raised to Heaven by the power of Christ for that end.* 7. *Dan.* 26. And therefore he is very confident that our Lord reckoned the 1260. years, from the year 375. So that the time of the Witnesses prophesying in Sackcloth ended 1635. Then they *were slain, i e.* deprived of their civil power, if they spoke any thing against the Pope and Prelates; and those three Gentlemen mention'd before, he tells us, were a lively Emblem of the rest. But then between 1638. and 1639. the Spirit of God entred into the Hearts and Spirits of the Godly party, both in *England* and *Scotland*, as he

he did into *Cyrus*; and they took all the power and ſtrength they had, to free themſelves from that dead and ſlaviſh condition, whereinto *Antichriſt* had brought them. And a great fear fell upon all the Antichriſtian party both in *England* and *Scotland*, yea (ſuch, if you will believe him, was the terror of their appearance) at *Rome* it ſelf. And then preſently *they heard a voice from Heaven* (*i. e.* the place of Judicature) *ſaying, come up hither, i. e.* that Wiſe and Godly men would aſcend now to thoſe places to do juſtice upon Antichriſt. This Voice was heard firſt from the whole Commons in *Scotland, in whom* (mind it well for it's rare Doctrine) *all the power that is in Heaven did originally reſide*: and afterward in *England*, both from the whole Commonwealth, and likewiſe from the King himſelf, who ſate in Heaven. And *they aſcended to Heaven, i. e.* to the high places of Judicature, the ſame time 1639. in *Scotland*; and afterward here in *this Kingdom*. *For the reſt*

reſt of the godly were with Child with this great Truth, that the Lord Jeſus in and by his Saints was to rule all nations with a rod of Iron: Which is ſpoken of he ſaith, 12. *Rev.* 1. &c. And they cryed and travail'd in pain to God, by humble and fervent Prayers; and to his Witneſſes which ſate in Heaven by humble petitions, from the year of Chriſt 1639. to 1641. *That the Lord Chriſt, that man-child, might in and by his Saints rule the Nations with a Rod of Iron.* Whereupon the great *Red Dragon, i. e.* the Popiſh Lords and Prelates beſtirred themſelves to devour this man-child as ſoon as it was born: But the people of God beſtirr'd themſelves both to God by Prayer, and to the godly party in Parliament, that theſe Popiſh Lords and Prelates might be caſt out. And theſe petitions and prayers were heard of Chriſt and his Witneſſes, 12. *Rev* 5. And ſo the Church did not only *bring forth the Man-child of Government* (mark that; for it tells you ſome *Presbyterians* taught,

v. pag. 5. & p. 26.

taught, that all power was originally in the People) *but it was likewise received up to God and his Throne, into the high place of Judicature.* But the Dragon with his tail drew a third part of the Parliament to fall off at the same time, and likewise a war was raised between the *Dragon* and his *Angels* (*i.e.* the King and his Followers) and the *Lord Jesus* and his Witnesses sitting in *Parliament.* In short, he tells you, that what was done here should be done in all other Kingdoms, in the year 1655. When Christ and his Witnesses should take the power of all the Ten Kingdoms, which Antichrist had, into their hands; and should raign. Yet so that there should be some little reliques of Antichrist in the hearts of men till the year 1700. Then the *New Jerusalem* he assures you shall be built, and the Lamb be married to his Church, and Antichrist cast not only out of the World, but out of the hearts of men.

These are some of the goodly

Dreams

Dreams or *Visions* (call them which you please) of your Divines heretofore. And no doubt they were then as much believed as Mr. *B*'s. Predictions are now. Who if he live to see himself deceived, will be able it's like to invent some new beginning for the 1260. years; and you will still be so foolish as to give him credit; unless these things convince you of the madness of the Prophet. But if he be at a loss, and think such a blind creature as I can give him notice of any thing he sees not already, I may help him at a dead lift, and direct him to a Book where he shall find relief. All my fear is, that he will give me little thanks for my pains, because it will make his heart sick, to hear his hope is like to be so long deferr'd. For after these Writers I have mention'd, Mr. *Tho. Parker* of *New-England* printed a Book about these things, in which he layes down *two wayes of accommodating the years.* If they begin when there were but *dark and weak beginnings of the signs* men-

The Visions and Prophec. of Dan. opened 1646.

mentioned, that was he thinks in the year 390. and so the 1260. years end with 1649. *Then the Turks will cease to be loosed, and the next year after, they may begin to fall together with the Pope,* if this way of accommodation hold. If it do not; then we must stay a great while. For the more *evident, open and perfect state of the things foregoing* was not till the year 600. and so no shutting of the Heavens, no turning the water into bloud, at least, no putting off their sackcloth, which Mr. *B.* now expects; till the year 1859.

N. C. Stop Sir, I beseech you once more. For I think you have told me too much of this stuff.

C. The last man speaks modestly, and therefore it was not amiss to hear him. As for the rest I should not have troubled you with their Conjectures, had it not been to let you see; *First,* what they think of us, whom they call the *Antichristian,* the *Popish party,* the *Gentiles* and *Nations*; the *followers of the Dragon,* and such like

like Names. *Secondly*, what they think of themselves; who are, in their own esteem, the *Witnesses of Christ Jesus*, the *Godly party*, the *Saints that are to rule the Nations*, with a rod of Iron; the *followers of the Lamb*, who are to *ascend to Heaven*, the Seat of Justice, and do execution upon us. *Lastly*, What a Sandy Foundation their hopes are built upon; and how confident they are, and well perswaded of themselves without any cause at all. And that indeed is the chiefest thing I aimed at. To make you sensible, they have no ground for that high opinion they have conceiv'd of their own wisdom and insight into the things of God: they being blindly lead by their own Imaginations and passionate Desires, while they think they understand and see more than all the Wisemen in the World. So the last man but one, that I named, brag'd and vapoured: *glorying that he had found out that truth which none of the wicked should understand; neither Priest nor Prophet; Rulers nor Seers.* All

is

is hid and covered from them, and the reason is, because they drank of the Cup of the Whore, of which if a man take but one Sip, he is utterly incapable to have the Visions or Mysteries made known to him. And therefore he triumphs in this manner over all our Nobles and Clergy: *Who will believe of all our great men and learned Prelates, that Jesus Christ is come in the Clouds of Heaven, and is set down upon the Throne of Judicature in his Saints and Witnesses, to judg that man of sin?* No indeed; they had more wit. And yet this the man thought, in his self-conceited Wisdom, *to be as clear as the* Sun.

N. C. I am fully satisfied that they were much out of the way: And therefore more words are needless.

C. That the way (you might have said) and Spirit of Mr *Bridg* is mostly and chiefly to be out of the way.

N. C. I leave those conceits to you.

C. And you will leave it to me also, for you take no notice of it, to tell you the cause of all this.

N. C. Be-

N. C. Becauſe I do not know it.

C. It's eaſy to ſee that is nothing elſe but their pride and vain-conceit of themſelves; as if God would reveal all his ſecrets to them, and hide them from others. For they are the *Watch-men* upon the Tower, the *Embaſſadors* of Chriſt, the *Angels* of the Churches, the Lords *Worthies*: And they that follow them, are the *Holy-ones*, the *Dear people of God*, the *little Flock*, the *Lambs of Chriſt*, the *Meek of the Earth*, the *Redeemed ones*, and the *Remnant of Jacob*. Nay, as ſoon as ever any perſon comes to hear them preach; they hope there is a *work of grace* in their hearts, and that they begin *to ſavour the things of God*; and to *deſire the ſincere Milk* of the Word. As for our Miniſters, Alas poor Creatures! they are the *Falſe Prophets*, *blind Guides*, *Idol ſhepherds*, that have eyes indeed but cannot ſee at all. And our people are the *World*, the *Wicked*, the *children of the Evil one*, *Enemies of God*, and ſuch as remain ſtill in *Egypt*. At leaſt, the vail is before

our eyes; or we have taken a ſip of the Cup of the Whore, and that ſends up ſuch fumes into our heads, that we cannot poſſibly diſcern the myſteries of God. Hence it is that the meaneſt of you takes himſelf to be wiſer than the beſt of us; than any of our Biſhops and Prieſts, nay the whole Clergy put together. And if we will not have ſuch a man in the ſame eſteem that he hath himſelf; preſently we are look'd upon as enemies of the power of Godlineſs, formal fellows, or mere moraliſts, that hate the true ſeed.

N. C. Doth not *David* tell us, that *God had made him wiſer than all his Teachers*?

C. See how you ſtill equal your ſelves with men inſpired. From which vain conceit and arrogant Opinion, I make no doubt, it is, that you take every ſudden fancy and ſtrong imagination that comes into your head, to be an Inſpiration of God. And that you are ſo adventurous and bold in expounding the Holy Scriptures, as if

it

t were given you in that moment, as t was the Apoſtles, what you ſhould :hink and what you ſhould ſpeak. Nay, ſo deep have you drunk of this Witches Cup, and are ſo intoxicated with ſelf-conceit and ſelf-love, that you imagine all your Devices, and forms of Religion and Government muſt be received by all the world. For your mind is the mind of God, and your words the Oracles of God. So even Mr. *Edwards* himſelf ſeems to fancy, when he exhorts all people that were waving and hung doubtful between *Presbytery* and *Independency*, to wait upon God in that way of his, an Aſſembly of ſo many learned and Godly men, *to ſee what he will be pleaſed to ſpeak by them.* Epiſtle before his Antapolog.

N. C. What is this to all the World? were they bound alſo to liſten to what this Oracle would utter?

C. You are too quick. I was going to add that as they think themſelves the beſt people here, ſo the beſt in the world: and look upon the Re-

formation it self, as needing a Reformation. And therefore hoped that if they setled Religion among us according to their mind, *there would be a pattern from the Word set up in this Island, for an example to all other kirks abroad.* Thus the *Commissioners* of the general Assembly of the Kirk of *Scotland* tell us: * and therefore call upon the Ministers to stir up themselves, and the people in Truth and Unity, because, say they, *it will be a powerful means to preserve our Religion, and to propagate the same to other Churches, groaning under their several burdens, and panting for such a Reformation as the Lord in Mercy hath granted us.* And accordingly they indicted the Fast, I told you of, on the *Lords-day*, for the promoting Unity in Religion, and Uniformity in Government, *and the advancing the Kingdom of Christ* (*i. e.* their Discipline) *every where.*

* Directions to Ministers anent Malignants. p. 12.

N. C. None excepted?

C. No. For Mr. *Case* tells the Commissioners of the General Assembly,

sembly, * that God had honoured their Nation in making them the first fruits and pattern of a thorough and Covenant-Reformation to us, and *all the rest of the Christian World.* And withal sayes, *I am humbly confident, that the same shore shall not bound this Covenant, which bounds the now two Covenanting Nations, But, as it is said of the Gospel, so it will be Verified of this Gospel-Covenant; The Sound thereof shall go into all the Earth, and the Words of it to the End of the World.* *

* Epistle before his book called The quarrel of the Covenant dedicated to them.

* P. 62. of that Book.

N. C. Strange Presumption!

C. I suppose he could have found a text for it in the *Revelation,* if you had presumed then to question his humble confidence. For I observe the *General Assembly* tell his *Majesty,* that if they may but have that Unity in Religion and Uniformity of Church-Government in the two Kingdomes which they petition him for, it will appear then that the unhappy Commotions and Divisions among us, were but the * *Noise of*

* Letter to his Majasty, July 27. 1642.

many Waters, and the Voice of a great Thunder, before the voice of Harpers, harping with their harps; which shall fill the whole Land with Melody and mirth; and the name of it shall be, *the Lord is there.* The place to which they refer, you know, is 14. *Rev.* 2. Now immediately after this joy and Melody there follows, as you may see. *v.* 6. *an Angel flying in the midst of Heaven, having the Everlasting Gospel to preach unto every Nation, kindred, tongue, and people.* That is, as Mr. *Case* perhaps might have expounded it, this Gospel-Covenant St. *John* saw, upon the wing, about to fly to the end of the World.

N. C. No man could be so absurd.

C. What greater absurdity is there in this, than in the application which the General Assembly make of the foregoing words to the same purpose?

N. C. I approve of neither.

C. But then possibly they might have perswaded you it was a good exposition; when Mr. *Case* made you believe

believe the Covenant was *an Ordidance of God, an Holy Ordinance,* * *a pure and Heavenly Ordinance*; yea, one of the moſt ſpecial and ſolemn, being *a joyning Ordinance* which ſtrikes the main ſtroke between God and us: the *Marriage knot*, whereby God and a people are made one: a piece of *Divine Worſhip*, and, as far as I can diſcern, a more holy, or higher Ordinance, in his eſteem, than the Sacrament of Chriſts Body and Bloud.

V. P. 8. and other places of the forecited Book.

N. C. For ſhame do not abuſe men.

C. I am far from it, as you may ſee if you will but conſult his Anſwer, to this Objection which ſome made againſt it. It is needleſs, ſaid they, to take the Covenant; or rather a prophanation of ſo holy an Ordinance; ſince we have done it over and over again in our former Proteſtations and Covenants. To which he replies. * *You receive the Sacrament of the Lords Supper once a month, and that is but a Seal of the Covenant. Conſider it, and be convinced.*

Pag. 40.

N. C. I am convinced of this, that you do not bely him.

C. Very well. And therefore he exhorts the Miniſters to indeavour, *to ſanctifie the people for ſo holy a Service*, as the taking of it; and tells the people they muſt get their hearts into an *holy Ordinance frame*. Juſt as if they were going to a new mount *Sinai*, to be entred into a new Religion; and ſeparated from the *Nations* to be a *peculiar people zealous of the Covenant*. And indeed, he all along makes it of the ſame nature with that Covenant, which the children of *Iſrael* made or renewed with God: and ſo confidently applies all the places of Scripture which ſpeaks of that, to this holy ſervice; that one cannot tell by any thing he ſays, but this was the *Covenant* which the Holy Books ſpeak of. Nay ſome of them when the Covenant came into *England* lookt upon it as the *Ark of Gods preſence*, as Mr. *Feak* tells us *, upon the account of which they ſhould certainly proſper. And Mr. *Caſe*, I re-

* Beam of Light.

remember, tells us, this was the sin of *England* in former times, *That our Fathers knew not this service: it was hid from them; they regarded it not: and those times of Ignorance God winked at, or God lightly regarded them.*

N. C. Sure he did not imagine all our Pious Ancestors to be Heathens.

C. You shall judge by and by what thoughts these men have of us all, when I have told you, that in the strength of these high towering thoughts, and lofty imaginations they taught the people to go to battle against their Soveraign, and to fancy the *Lord march't before them.* They were confident they should prevail because they were the *Jacobs* and we but *Esau*'s; and *the Elder must serve the Younger*: nay, *we the seed of the Serpent and they the seed of the Woman; and so they must wound our head,* i. e. *give us an incurable mortall blow.* Thus they were taught by Mr. *H. Wilkinson,* in an Epistle before a Ser-

Sermon * of his : in which he tells the Parliament again, *that they have to do with a brood of Serpents*, p. 13. at the best, that *we are but a peice of Papal Christendom*, as his phrase is, *p.* 8. Nay, when the pride and passion boiles up to its height, then they look upon us and the rest of the world, but as *Infidels* and *Pagans*. What other Construction can you make of the letter of the *Scots* in *Ireland* to the General Assembly *? In which they desire them to send over some Ministers to them; God having now opened a fair door to the Gospel by the banishment of the Prelates and their followers. Nay, they call to them, as if they made an Address to so many *Apostles*, and the Protestants in *Ireland* were but so many Heathens; *Pitty poor Macedonians, crying to you, that you would come and help us*, &c. *Send able men to help to lay the foundation of Gods house according to the pattern.* And agreeable to this Petition they returned an Answer* in the Apostolical language, telling

* Preacht before the Parliament, 25. Octob. 1643.

* Convened at St. Andrews in July 1642.

* August. 6. of the same year,

telling them, though they are loth *to ſtretch themſelves beyond their own meaſure*, yet they dare not be wanting to the *inlargement of Chriſts Kingdom.* And ſo they ſend them ſome men *to plant and to water* according to the directions of *Jeſus Chriſt*, and the Doctrine and Diſcipline of that *Kirk*, wiſhing that they who are ſent may come with *the full bleſſing of the Goſpel of peace*; and that they will with all chearfulneſs embrace and make uſe of *the meſſage of Salvation.* Who would not think, that reads this, if he were a ſtranger to our Country, that ſome few Chriſtians in that Iſland had ſent for ſome *Apoſtolical men* or *Evangeliſts* to plant the Goſpel among a Pagan People? And that the *Prelates* and *Miniſters* under their obedience, had been but ſo many *Heathen-Prieſts*, that nurs'd up the Nation in barbarous Ignorance? Such is the goodly conceit they have of themſelves, and their horrible contempt and ſcorn of all others. From whence it is, that they call

call us *the Nations*; asking their people when they do any thing that we do, *Why do you imitate the Customes of the Nations?* And there used, I remember, to be no phrase more common than this, when a man removed his dwelling to a place where one of your Ministers was, that *he went to live under the Gospel.* And when they inquired of the welfare of their Friends, the current Phrase was, *How do the Christians of such a Town?* According to the import of which language Mr. *Bridge* takes the boldness to call us *Gentiles*, in the eares of the House of Commons*; telling them that *the Hornes* (the Kings party) *may push and scatter for a time*; *but the Carpenters* (viz. the Parliament) *shall fray them away, and cast out these Gentiles.* And another bold Writer * tells them that the Army had often put the *Armies of the Aliens* to flight, and therefore must be considered. Nay, he is so profane as to say, *Take heed of resisting the Holy Ghost, for that mighty works have been*

* Fast Serm. Nov. 29. 1643.

* Paræneticke to the Parl. and Assembly for Liberty 1644.

been done by these men you cannot deny, p. 12. Miracles it seems were revived again, to convince us, who were either poor *Legalists*, or *Heathen Idolaters*. Yea, God did *by a continued series of Miracles and wonders* (if you will believe the Rump of the Parliament*) *exalt his name in the eyes of this and neighbour Nations by their means.* But alas! we were the most reprobate and hard hearted of all other *Aliens*, that could not be converted. *Uncircumcised Philistines*, in Mr. *Case*'s language: Nay, *Amalekites*, with whom the Lord would have war for ever.

* Declar. of 27. Sept. 1649.

N. C. Now you grosly abuse them.

C. Read the preface to Mr. *W. Bridges* his Sermon, * and judge whether I be guilty of that fault or no.

* Preacht before the House of Com. Febr. 22. 1642.

N. C. What doth he say.

C. He tells you that the business of Christs Kingdom is lookt upon by the squint-eyed multitude, under an *Hexapla of considerations*.

N. C. What's

N. C. What's an *Hexapla*?

C. Nay, You must not trouble your self about his phrase, for he tells you in the conclusion of that preface, *It is such as I can speak, and I desire to be thankful it is no worse, considering my deserts.*

N. C. Well then let's hear it, as bad as it is.

C. After he hath done with the *Theological*, the *Historical* and the *Legal*, he comes to the fourth consideration, which is *Critical*. And what's that think you?

N. C. You would not let me ask Questions, and therefore I'le make no answer to yours.

C. You would never guess if you did; nor can the most *Critical* of you all tell why he gave it that name; for it is onely this. *My money shall never help to kill men.* To which he Answers, well; if *you hinder the killing, quelling of those who would both kill and quell us, ours, our Religion, Kingdom; you become friends of Gods enemies and ours; and resolve to make peace with them,*

them, with whom God hath resolved to have war, Exod. 17. ult. What think you now, did not this man look upon us as *Amalekites*? and wish *the Servants of the living God*, to whom he addresses his *Hexapla of considerations*, would have war with us eternally? Do you not see what is like to become of us, if men of this Spirit have Power again proportionable to their Will? must not *our name be blotted out*? and must not he be accursed that *doth the work of the Lord negligently*?——

N. C. I pray no more Questions.

C. And then all your Victories will be called once more, *the return of prayers*, which you take to be as powerful as the lifting up of *Moses* his hands. And all the Miseries which befall us, *the day of the Lords vengeance* for the blood of his faithful servants. For I must tell you another effect of your Pride, is-----

N. C. Do not put *me* among that number.

C. Their

C. Their pride then, is to think every *favour* that is done them to be their due, and so they are bound to thank no body for it. God they fancy makes the wicked serve them, and causes them to do that for their sake, which they had no intention to do. And on the contrary, if any *justice* be done upon any of themselves, presently it is voted persecution, cruelty, enmity to the People of God, and hatred of his Truth and Ways. But let them exercise never so great oppression, tyranny and cruelty upon their Neighbours: it shall be cryed up as zeal for God and his cause, Love to justice and pure Religion; at least excused, as a fulfilling the Decrees of the Almighty, spoiling the *Egyptians*; and acting for the Lord in the day of Vengeance

N. C. This is your time: and so you may say what you will against Christ's *witness-bearing people*, while they are in their *sackcloth condition*. It is now only their *witnessing time*, but ---- *C.* But,

C. But, what? Why do you make a ſtop?

N. C. The times will mend, and the *Witneſſing time*, they ſay, will be over.

C. You would have me think then that you ſpeak their ſenſe not your own: But I perceive you are a little taken with thoſe new Phraſes, of the *Witneſſing time*, and *witneſſing work*. As indeed it was alway the humor of your party, if a noted man invented an unuſual Phraſe, preſently to form their mouths to that new mode of ſpeaking: Juſt like a pack of Hounds, that when one begins to open, immediately all follow, and almoſt deafen one with the noiſe. When a Preacher, for inſtance, from that text, *David ſerved his Generation by the will of God*, raiſed this impertinent Obſervation; *that it is our duty to mind Generation-work*; inſtantly all Pulpits ſounded with this Doctrine of *Generation-work*. That was the phraſe in thoſe dayes: In ſo much that you ſhould hear both Mi-

niſter and people bewailing it in their prayers, that they had not minded *Generation-work* more. Which made ſome good innocent ſouls, that were not acquainted with the ſecret; bluſh' when they firſt heard it, and wonder what they meant. And to ſay the truth, that was a hard matter to tell. For the *Presbyterians*, I think, meant nothing but *reforming according to the Covenant*, the Lord having given them ſuch an Opportunity, as the *General Aſſembly* ſpeak in their Anſwer * to the Declaration of the Parliament of *England*. Where they tell them that when the Supreme Providence gives opportunity, *of the accepted time and the Day of Salvation, no other work can proſper* in the hands of his ſervants, if it be not apprehended, and with all reverence and faithfulneſs improved. And withall they add, This Kirk when the Lord gave them the calling, *conſidered not their own deadneſs, nor ſtaggered at the promiſe through unbelief, but gave glory to God.* And who knows

* Preſented 25 Aug. 1642.

knows but the Lord hath now some controversie with *England*, which will not be removed, till first, and before all, the Worship of his name and the Government of his house be setled according to his will. This was their *Generation-work*. But others meant by this Phrase; the pulling down every thing that they imagin'd Antichristian; Presbytery and all. And some went so far as to think it was *Generation-work* to pull down Monarchy, *to bind Kings in chaines, nay Protectors in fetters of Iron.* And when they were not able to do the last, though they had effected the other; then they fell to *witnessing-work*, and *propheſying* against it: For that was the Commonwealths mens phrase, when they spoke of O. CR. himself. * *The Lords faithful people, the fooliſh contemptible nothings, irreconcileable enemies to the Government of a ſingle perſon, were putting up their prayers and appeals to the Lord, witneſſing, and prophecying againſt him, and the Beaſt-like founda-*

* True Catalogue p. 12.

tion on which he ſtood, &c. For the ſetting up of him, you muſt know, was in their opinion *the healing the deadly wound of the Beaſt* *. Though by others who were for *Generation-work* too, and thought themſelves as great promoters of it as they; He and his ſon were called, *Moſes* and *Joſhua*; or *David* and *Solomon*, as you may ſee in ſeveral Addreſſes made to them. But above all commend me to the good people of *Chard* in *Somerſetſhire*, who bleſs that Providence who had given them ſuch a *Joſhua* to conduct them to the *land of promiſe*. Another phraſe as hard to explain as the former: but as greedily ſwallow'd, and made uſe of by your wretched *Phraſe-mongers*, to abuſe themſelves and the Nation. In ſhort; All the whole gang thought God was fulfilling prophecies, and making good the Revelation, and they muſt help and be inſtrumental to him in this *Generation-work*: elſe they might be ſhut out of the *land of promiſe*, and not enter into the *New Jeruſalem*.

* Ib. p. 9.

The addreſs from thoſe at Leiceſter was much to the ſame purpoſe.

lem. There was no man of this sort, who had never so little power, were he but a petty Constable, or the like Officer; but he imagin'd he heard God saying to him as *Mordecai* to *Esther, Who knows but thou art raised up for such a time as this?* Nay those whom you count the sobereſt persons were so drunk with this conceit, that they fancied themselves or their Friends to be *Angels powring out Vials*, or some such thing. Mr. *Edwards*, I remember, who with so much zeal and courage incountred all the Sectaries, and gave a particular reproof to one *Durance*, who prayed that *the King might be brought to the Parliament in chains*: fell into this dotage himself, peremptorily to affirm, that God would honour their Brethren of *Scotland* to be instruments of pulling down the Sectaries. *They shall all fall before the Scots*, saith he, *whom they have so vilified and unworthily dealt with; as the Prelatical and Popish party did.* Which he proves from *Revel.* 3. 8, 9, 10.

All those promises to *Philadelphia*, he assures you, do in a special manner belong to our Brethren of *Scotland*, as "*First, that God will make* "*them come* (*i. e.* those who are the, "Antitype to those *Jews*, the Secta- "ries, Anabaptists, Independents, "that whole faction) *and worship be-* "*fore their feet, and to know that God* "*had loved them*; that is, they shall "overcome and triumph over those "Sectaries, &c. O Church of *Scot-* "*land*, and all ye that are for *Refor-* "*mation Presbyterial* against the "Sectaries, nourish your Hopes by "these things, neither let your hearts "be troubled, whatsoever the world "speaks against you. And so he interprets a story of a Drum beating in an Independent Congregation, as a signification, that the War which the Independents thirsted for with the *Scots*, as much as ever an unhappy Boy did to be at fisty-cuffs with one of his fellows, would prove their ruin, and be a means to overthrow all their Conventicles. * Though alas!

Gangræna second part p. 193. 194.

* Gangræna 3. part. pag. 165.

alas! quite contrary to his expectation, the Sectarian Army beat the *Scots* to dirt, subdued the whole Nation, brought *Philadelphia* into bondage, and made her worship at their feet. And yet Mr. *Burroughs*, I observe, one of those Independents Mr. *Edw.* writes against; seemed when time was, to have the same opinion of the *Scottish Brethren*: and to foresee glorious things that they would do. For he tells the Citizens, *certainly that Nation is a Nation that God doth love, a Nation that God doth honour, and, by whose many expressions of his love, sheweth that he doth intend to make them SPECIAL INSTRUMENTS of the GREAT THINGS he hath to do in this later age of the world.* And it should seem he read this in the *Revelation* too, for he adds; *We may truly call it* Philadelphia, *And Mr.* Brightman (*that famous light in former time, 30. or 40. years since*) *did Parallel the Church of* Philadelphia *with the Church of* Scotland. Philadelphia *signifies Brotherly love*: *when*

Speech at Guild-hall upon the occasion of the coming in of the Scots.

was there ever a Nation, such a Church that joyned together in such firm Covenant as they have done? Had we the like Union among us, O how great things had we done before this time? And then he tells them that it is a Nation ingag'd to God in a higher, more extraordinary way than any Nation upon the face of the Earth; a Reformed Nation: A people that have risen up against *Antichrist* more than ever any people have done; *and that is the great work of God in these times*: and therefore certainly *God hath a love to them,* because they break the Ice, and begin the work, and arise in such a way as they do, for the pulling down of the man of sin. I suppose he means they arose in the way of Arms, and resolved not to lay them down till they had finished the work of the times. What that was Mr. *Burroughs* tells you; though the word *Antichrist* now signifies nothing certainly, but what every one pleases. And Mr. *H. Wilkinson* tells the Parliament of *England* what it is, in the same

same terms. *Your business*, saith he, *lyes professedly against the Apocalyptical beast, and all his Complices.* "The "birth with which you travel, as it "was the expectation of Antiquity "and Ages past, so it will be the hap- "pinesse of posterity and Ages future. "Think not that it is in the power or "compass of Devils or men, to make "that birth prove abortive, which him- "self hath undertaken to bring forth, "and to baptize with the name of "*Israel, it being a child of promise Isa.* "66. 9. *Shall I bring to the birth and* "*not cause to bring forth, saith the* "*Lord, shall I cause to bring forth and* "*shut the womb saith thy God?* No "saith he a little after, God hath "spoken the word for the restaura- "tion of *Sion* and building up the "walls of *Jerusalem*, and therefore "let your Faith hang out its con- "quering and triumphing Flag, and "let *Emanuel* be the *Motto*.

Epistle before his Sermon preached, 25. Octo. 1643.

Thus you see what both the great parties thought was the *work of the Generation*: and what fine work they have

have made of it; there being a greater growth of *Antichriſtianiſm* of all ſorts ſince that time, than ever we knew before. You ſee likewiſe, what work they make with the holy Scriptures; and that it hath been a great part of the work of that Generation to pervert and abuſe them. And withall you ſee what is become of their high Confidence that they ſhould not miſcarry in their Deſigns upon us, whom they baptized with the name of the *Complices of the Apocalyptick beaſt*. Their hopes are prov'd abortive; and now they are travailing with a new Wind, and are in pain till they bring forth a Lye. They that were triumphant a little while ago, have taken in their Flag and chang'd the *Motto*. Now the word is *Ichabod, where is the Glory?* They have altered the Phraſes very much and ſpeak in a complaining tone. After ſo glorious a progreſs in the *Work* of pulling down *Babylon*, and ſuch Aſſurance they ſhould have the *Beaſt* under their feet; they are caſt back again,

again, and are but at their *Witneſſing-Work*, and *Propheſying* its Deſtruction. Now Mr. *Bridge* tells us, * *this is the work of our Generation, Witneſs-bearing to the truth of Chriſt in oppoſition to the wayes of Antichriſt in Antichriſtian times. This is the work of our Generation.* Good lack! That the World ſhould be thus turn'd upſide down: That their *hands* ſhould be lately at the work; *that the Carpenters* * *ſhould be at work in every part of the Kingdom to cut off the hornes*: and now they ſhould have no work but for their *Mouths*, *Witneſs-bearing work* is all the buſineſs! ſtrange! *The work of the time*, ſaid Mr. *Bridge* above 20. years ago, *is to meaſure the Temple.* ** Nay, *we are upon the work of Reformation, building the Temple.* He ſaw the *meaſuring line* in the Parliaments hand; yea, the *Stones* were going to be laid, and all the fear was they ſhould not ly even. But now all is vaniſhed, a new Viſion appears; the Church is hidden, the Inner-Court is not to be ſeen, and the *Holy city*

* Seaſonable Truths in Evil times, p. 100.

* Mr. Bridge ſermon before the Parl. Nov. 29. 1643. p. 17.

** Ib. p. 24.

city is still trod under foot, and they are got no further than *Witnessing-work.* Then *the work was cast out the Gentiles,* * and now the *Gentiles* remain within, and the *work is only to witness against them.* * *This is the work to which a thousand years of Glory and Comfort is promised. This is the work; witness-bearing to the Truths of Christ, in opposition to the wayes of Antichrist;* as he tells over and over in his late Sermons. * Do you not wonder at this; that the Work was so long ago *to cast out the Gentiles* and the word was given forth, * *up and be doing and do it fully. Cursed is he that doth the work of the Lord negligently; and with-holdeth his hand from shedding of Bloud:* But now they are only *Witnessing* and waiting for the power *to turn the still Nations into War and blood?*

* Ib. p. 17.

* Seas. Truths, p. 112.

* P. 101. of Seas. Truths.

* Sermon before the Parl. p. 17.

N. C. They are grown very humble.

C. No. This is but a new proof of their insufferable Pride. They will not ingenuously acknowledge their Er-

Errors. They are ſtill as bold and confident in prophecying from the *Revelation* as if they had never been miſtaken. And you feed and incourage their Preſumption, while you admire theſe *Dreams*; and ſuffer them to lead you quietly by the Noſe backward and forward, juſt as they pleaſe. The Cauſe of which I doubt is your Pride too; who are reſolved not to be aſhamed of your vain hopes, nor abate your confidences; but ſurrounding your ſelves with Propheſies and Promiſes, to harden your faces and look as boldly upon us as ever. The world muſt not think you have miſſed the Mark: but only ſuppoſe you have received a *farther light*, and that the mind of God is more fully revealed; and that now you have found certainly in the Revelation whereabouts we are. Or rather, many of this ſort make no reflection upon what is paſt. A *new Phraſe* is able at any time to blot out all remembrance of former things. Let them but get *this* by the end, and there

there is no other talk; no other thoughts. Away go all Objections and Difficulties, all doubts scruples and fears: All sad thoughts if they have any, vanish as soon as they hear *this*; and you may quiet them with it when you will, as you do a Child with a Rattle when it cryes. Lord, say they, it is *Witnessing-time*. How shall thy poor Creature go through this *Witnessing-work?* Alas! Christians, sayes another when he meets his Friends, we are faln into the *Witnessing-dayes*: *Bear your Testimony*: Fear not their faces: only let your Testimony agree. *If you would bear Witness, unite your Testimony.* O, it is a *sack-cloth condition,* replies a Third, Let us *mind the duty of a sack-cloth condition,* let us *wear our sack-cloth handsomely.* I, and then saith a Fourth, *Christ will pay all the charge that you are at in Witness-bearing. If a man have a suit at Law, and have 5. or 6. Witnesses, and carry them an hundred mile, he bears all the charge of their Witness-bearing. Saith Christ,*

Seasonable Truths, p. 124. 125.

I will give power to MY *Witneſſes, they are* MY *Witneſſes. Ye are Chriſts Witneſſes, and look whatſoever charge you are at, he will bear the charge; he will bear all the charge of your Witneß-bearing. And therefore be faithful in your Witneß-bearing.*

In this manner they are lul'd aſleep, and tickled out of the remembrance of all things paſt. Nothing elſe comes into their Minds, nothing into their Mouths, as long as the ſtrength of theſe New Phraſes laſt. And their Miniſters having found the admirable power of them, and how they ſtick in their Fancies, and work there, and wholly poſſeſs them; they will not fail to furniſh them with good ſtore of them, when there is occaſion. And ſhould they but change a certain Word now in uſe, into one of theſe Phraſes I believe it would help to do their buſineſs very effectually.

N. C. You will not teach them ſure in this Art. What do you mean?

C. Preach-

C. *Preaching* you know hath been a Word long in uſe among us, and no body needs be told what we mean by it. But this being an old Phraſe, there were ſome that grew weary of it, and chang'd it into *Teaching*. And for ſome time, who *taught* to day? was the Phraſe. But this growing common fell into diſlike too; and ſo they called it, *Exerciſeing*. And when this became ſtale alſo and pleaſed them no longer, then I remember, ſome called it *Lecturing*. But this would not take, and ſo *Speaking* became, in a manner, the only Word. And among the moſt pure the queſtion ſtill was, who *Speaks* here this Morning? But afterward this was chang'd too, into, who *holds forth*? and what was *held forth* by him to day? A great many more ſuch Alterations it's like you can remember, who are better acquainted with theſe matters than I. But I was going to tell you, that if any man ſhould have the conceit to call it *Witneſſing*, or *Propheſying*; and this

this phraſe ſhould get among them, who *Witneſſes* to day in ſuch a Congregation? or who *Propheſies* in your Meeting? or will you go hear Mr. *A. B. C. bear his Teſtimony* to day? No doubt it would take wonderfully; and make a Rabble run like mad to hear what new thing, this *Witneſs-bearing* is. For ſuch is the ſillyneſs of this people, that they imagine with every *new phraſe*, there is ſome *new thing* to be learnt; and that the *old Preachers* are nothing to the *new Teachers*; and they who *hold forth* have ſomething more to ſay, than he that only *Speaks*. And therefore what will they fancy there to be in *Propheſying*, and *Witneſs-bearing*? nothing leſs, I warrant you, than a clear Diſcovery of the things that lay hid from Ages and Generations; the opening of Seals; the numbring of the years, and unlocking all the Secrets of the Revelation. And though they underſtand never a word, yet they will believe themſelves marvelouſly inlightned, when they are

well ſtuft with phraſes: and are able to talk of *Generation-work, Witneſſing-times, ſhutting up Heaven and commanding that it rain not; turning the waters into blood, and ſuch like things*: eſpecially when they can fancy themſelves *to be Witneſſes and to have Power given them to propheſy, and to ſend fire out of their mouths to devour the Adverſaries*. This is comfortable Doctrine indeed; that they can but open their mouths, and out come *ſcortching and devouring Judgments, at their prayers, to blaſt and deſtroy us all.* If this fancy get into their heads, it will be ſure to keep them in heart, and blow up their furious Zeal to a greater Heat. And if ever they chance to reflect on the miſcarriage of their former hopes wherewith they were big, they will then have a trick ready at hand to ſalve the buſineſs, that it ſhall not diſcourage their preſent confidence. It was only becauſe they were not hot enough, and did not open their mouthes wide enough, and breath forth fiery and devouring

V. Seaſon. Truths p. 120, 121.

prayers

prayers againſt the Enemy. And therefore now they will call to one another as Mr. *Bridge* teaches them*, and ſay, *Chriſtians, is there a Fire, a Fire in your mouth? O you that have any credit in Heaven, pray now. What? Doth fire come out of the mouth of the witneſſing people of God to devour their Enemies, and will you ſhut your mouth and not pray? O you that are witneſſes, now open your mouths; for fire proceeds out of your mouths to devour the enemies that hurt the witneſſing people of God; Open your mouths wide; and you that never prayed, pray now.*

* Ib. p. 121. & 126.

Thus they open their mouths; but ſhut their eyes, and will not ſee how they have been deceived. They maintain their confidence by theſe Arts; and are all agreed in this, never to agree with us. They muſt have war with *Amalek* for ever. And though they have *many differences*, as Mr. *Bridge* acknowledges, *and are divided into many opinions and perſwaſions*, yet if they agree in this one thing, which is the main, to unite

Manner of Witneſſing, Rule 1. p. 101.

their Teſtimony againſt us, it is enough. This ſhall bear up their Spirits, and make them hope though they claſh and jarr in a thouſand things. Let but their *witneſs* againſt us agree, and their hearts ſhall not fail; but they ſhall ſtill talk as if they were *infallible*.

N. C. I was loth to be ſo uncivil as to interrupt you too much in your carreer: but you have drawn your diſcourſe to ſuch a length, that it would weary your *Friends*, were they here, as much as vex your *Enemies*.

C. I did not intend ſo many words: But my thoughts ran ſo nimbly before me in this Argument, that feeling no wearineſs in my ſelf, I never reflected how much I might tire you. Pray pardon me.

N. C. Well it's done now: And I will not begin it again by making any reflections on what you have ſaid. But this I muſt needs ſay, that Mr. *Bridge* was always held a very *precious man*, one that hath *a deep inſight* into

into the things of God; much *inlightned* in the knowledge of the Mysteries of Christ, and of *long experience* in his ways; and therefore, I confess, I much wonder at these things, and am troubled that he should write on this fashion. Yet say what you will, there are those who will follow and admire him.

C. Do you think I am so simple as to doubt of it? when I consider, as a *French Gentleman* once said, how there are scarce any kind of Beasts which hath not heretofore been adored among Idolaters; nor any Diseases incident either to Body or Mind, whereunto Antiquity hath not erected Temples; what should make me wonder at so small a thing as this, that divers men have those in high esteem who are no ways deserving. It is no marvel if simple people hold sots in high reputation, since they have addressed their Incense to *Apes* and *Crocodiles*. There are those, I have been told, who prefer the neighing of an Horse, before the

ſweeteſt and moſt muſical voice of ſinging men and ſinging women: and others that have thought the ſmell of Garlick to exceed the beſt perfumes, why ſhould I think it ſtrange then if there be ſuch men found as are more moved with the *knocking of hoops*, and the *walloppings of milk* and ſuch like Sounds; than with the ſtill voice of the cleareſt and moſt harmonious Reaſon? In ſhort, I am not forgetful of the Proverb, that *the Purblind is King in the blind mans Country.*

N. C. I lookt when you would bring forth a Proverb again.

C. And is it not ſignificant? I think it deſerves to ſtick in your mind more than any of your *Phraſes.*

N. C. But I always thought, whatever you judge of us otherways, that you had all allowed us to be the moſt *knowing people* in the Land.

C. Yes; *in your own conceit*: But otherwiſe you have diſcovered the greateſt folly. For you would never hear Inſtruction: but alway tickled your

your ſelves with this fancy that you had the work of God in hand; and that what you deſigned was the very mind and counſel of the Lord; who would never let it miſcarry, but bring all your thoughts to paſs. Otherways, you need not have been in this condition wherein you are. For I can tell you who forewarn'd you of it in Print five or ſix and twenty years ago, and bad you take notice of theſe words; *If it ſhall come to paſs that in point of Reformation what formerly was proffered by the Soveraign and refuſed by the Subject, ſhall hereafter be requeſted by the Subject and denied by the Soveraign; we ſhall have leiſure enough to admire Gods juſtice, bemoan our own condition, and inſtruct our poſterity not to outſtand good offers; leſt for want of ſeeing their happineſs, they feel their own miſery.* But you have no ſpare moments, it ſeems, to admire any thing but your ſelves: Nor to bemoan any thing but that you do not ſtill *ſit in heaven,* the place of Judicature, to which you thought your

ſelves advanced. And are ſo far from inſtructing poſterity in any true wiſdom, that you would have them think the greateſt happineſs we can next deſire is to ſee the *ſtill nation turn'd to war and blood.* The old ſaying was, that *if things were to be done twice, all would be wiſe*; but you——

N. C. Pray leave of your old ſayings, We do not underſtand matters of Policy and humane Wiſdom: but in the things of God ſure you will not deny us to have a ſpirit of diſcerning more than other folk.

C. In the *Revelation* you mean, and the ancient *Prophecies*: In *Witneſſing-work*, and the *work of the Generation.* In which indeed you have diſcovered a marvellous skill; and ſhown that you can ſee as far (you will needs have it farther) into a Milſtone than other men.

N. C. I am ſufficiently convinced that we know no more of thoſe ſecrets than you: But there are a great many other you know beſide thoſe, in which

which it was ever thought we were well seen.

C. Now perhaps I gueſs at your meaning. You have great skill in expounding the Works of *Providence*, though not in interpreting *Prophecies*: and can give the reaſon of thoſe misfortunes which befall ſome particular perſons; contrary to the expreſs ſentence of our Saviour, *Luk.* 13.

N. C. Thoſe very words of our Saviour deter us from paſſing raſh Cenſures.

C. Do they ſo? How came Mr. *Vicars* then profeſſedly to handle this Argument) and not only tell ſtories of Gods hand upon Malignants; but expreſly affirm, *this was a direct judgement of the Lord for deſperate Malignancy*; and that, *a clear evidence of Gods undoubted indignation?* And now how came Mr. *John White* to licenſe this deſperate Book; but that you thought you might do any thing to promote the cauſe, becauſe it was the cauſe of God? This makes you

Looking-glaſs for Malignants, Or Gods hand againſt God-haters.

you ſtill compoſe *Prophecies* to amuſe the credulous; and fill the Nation with the noiſe of *Prodigies* to ſet the timerous into a fit of trembling. When your troubled imaginations preſent you with a throng of diſmall thoughts; then you thunder out judgment againſt us; and when any unuſual thing befalls any of us; then you inſtantly cry out; ſee the hand of God: behold how the Lord plagues them for our ſakes. You know I do not lye. There are two or three whole Books writ ſince the Kings return, that will witneſs againſt you, if you ſhould gainſay me. And ſo would Mr. *Vicars*; who hath nothing to affrighten *Neuters* withal but ſuch tales as this; that a certain Malignant being filled with terrors on his death-bed repented of his crime; obtain'd aſſurance of Pardon from the Lord; ſaw Chriſt himſelf in a Viſion, who told him *he had a cauſe on earth, and that the Parliament of* England *defended it*, and ſhortly none of thoſe wicked Miniſters, that had miſ-

mislead Gods people, should be left among them.

N. C. I renounce all those Books; and hate that the cause should be served with such stories of Gods judgements.

C. I wish it be because Christ taught you better, and not meerly because experience hath a little instructed you, that this weapon may be turn'd against you, and wound your side as well as ours. I my self could tell you strange but true Misfortunes that have befaln some of your way; which I will not interpret to the justifying of our cause or the condemning yours. I will only remember how you were wont to clamor, if any man took notice of unusual calamities upon any of you; and to cry *Blasphemy*, *Blasphemy*: though you were so prone to cry *Providence*, *Providence* when the like betided any of us. Mr. *W. Bridges* for instance, when the converted Gentleman spoke of some remarkable strokes upon three great persons, whose names I will

Answer to Loyal Convert. p. 12.

will not so much as mention, replyed in a great passion; *Surely, were not prophaneneß and blaſphemy as toyes and trifles among you, you durſt not ſpeak, much leß print ſuch blaſphemies as theſe.* Solomon *ſaith, that all things fall alike to all, and the ſame condition (in regard of outward things) is to the juſt as to the wicked: As is the good ſo is the ſinner; and he that ſweareth, as he that feareth an Oath: there is one event to All.* For my part; I embrace this Doctrine with all my Soul; for a greater than *Solomon* hath taught me not to conſtrue events according to my own fancy, and as will beſt promote and juſtify my opinion: only I wiſh, you would not alter your mind when the perſons are altered; and make one rule for us and another for your ſelves.

N. C. No. You and I are well agreed in this.

C. Thank you for nothing. When you ſee that which you took to be a *ſharp ſword* prove but a *wooden Dagger*, you throw it away. Such is the great wiſ-

wiſdom and knowledge you brag of. You firſt furiouſly lay about you, not regarding whether you hit friend or foe; and when you have hurt both alike, then you repent and ſay you will do ſo no more. I pray God you be as good as your word. But I much fear you will prove like King *Saul*, who when he heard *David* was in *Keilah*, ſaid, *Now God hath delivered him into my hands*, for he is ſhut in a City that hath Gates and Bars. And though he ſaw he was deceived yet grew never a whit the wiſer; but when his Enemy was in a New ſtrait, concluded again that God had intrapped him, and would not let him eſcape his Vengeance: According to the old ſaying, They that have forward deſires fall into Dreams, although they do not ſleep.

N. C. We have done I aſſure you, with expounding the meaning of Gods Providence: and ſhall not pry any more into his hidden Counſels.

C. Very good. What piece of knowledge then have you to brag of more

more than others? Unleſs you mean ſome ſecrets which you keep to your ſelves: *Special and extraordinary Excitations, and Chriſtian Inſpirations to make a Reformation without the calling of the Supream Magiſtrate,* as Mr. *Saltmarſh*'s words are: An inward call from God giving you leave to break his Law, or as Mr. *Bridge* expreſſes it, to make a change, but not in a legal way. This I confeſs is a trick, but no ſuch Myſtery: a new device but no great Secret. There is none of us all but can eaſily learn it; and that we do not, is not becauſe we have not ſo much Wit, but becauſe we have more Conſcience.

N. C. No body ever pretended to ſuch knowledge.

C. Yes but there did. Mr. *Saltmarſh* confeſſes that the early ſetting forth of private men in the work of Reformation is apt to exceed to a tumultuous motion: Yet for all that *he would not put them ſo far behind, as that they ſhould ly, like the Lame and the Diſeaſed at the Pool of* Bethesda, *wait-*

Animady. (on Mr. Fullers ſerm.) dedicated to the Aſſembly.

waiting till a Supreme Power come among them. "No, there are many "publick ingagements which they "are capable of, and which "Providence will often guide them "unto: as in finding *Out-wayes of fa-* "*cilitation,* and advancements for "the buſineſs; beſide *ſome other Ar-* "*cana, and ſecret Preparations.* What theſe *Out-wayes* were, into which a man might laſh and ſo skip over many difficulties, he leaves us to gueſs. You may be ſure they are not the Common high road of the King of Heaven; as the Reply tells him. His *Arcana* alſo he keeps to himſelf, as if he was one of Heavens cloſe Committee, and ſo bound to Secrecy. But the moſt likely perſon to diſcloſe theſe Myſteries and reveal the *Arcana* (if he be not ſworn to ſecrecy too) is Mr. *Bridge*; of whom you may enquire. And perhaps he will think himſelf much beholden to you for teaching him a New Phraſe which he hath not yet uſed; *Out-wayes of Facilitation* of the great and hard work

work now at hand. These *Out-wayes* will do knight-service, when they come to the business of restraining the higher powers, and turning the still people to war and blood.

N. C. You are resolved I see to lead me out of my way; and to take one occasion or other to divert me from the main business.

C. We are in our way yet. But I was going I confess to lead you to the *dancing on the ropes*, and then indeed you might have taken occasion to complain.

N. C. I think you are out of your witts. Can you tell what you was going to say?

C. I was thinking with my self, what *Out-wayes* the dancers upon the ropes could find; to whom Mr. *Bridg* compares Reformers. They have no *Out-wayes* sure, but what may indanger to lead them out of the world.

N. C. Would you would rest a while and take a nap: For I doubt you have heated your Brain by this long discourse, and so begin to talk idlely.

C. I

C. I understand my self well enough; and call to mind that I should indeed have said, *Walking* (which is more becoming the gravity of Reformers) not *dancing* on the Rope. For his words are these (when he is exhorting the Parliament to lay the Stones of Reformation with most exactness) *You see that when a man walks upon the Rope, he carrieth a pole in his hand to sway him, and he looks diligently to his feet, because if he fail he cannot mend his miscarriage*; *And I say, that in this work of Reformation if there be the least slip, it will be a hard thing to recover it, when once a nation is setled in that miscarriage. Surely therefore the work is to be done with the most exactness.* Sermon before the Commons, 29. Nov. 1643. P. 21. 22.

N. C: Well, and doth he not say true.

C. I should indeed have considered, that *Out-wayes* are only to *facilitate* your getting the work of Reformation into your hands: when you are about it, then *Out-wayes* are dangerous. All must be done by the *Rule*

and by *Line* (or in a new phrase by *Rope*) according to the Word. In brief; I recollect now that this is the *Out-waying time*, in order to those better times of *Walking upon the Rope*. But I pray what was it that I diverted you from?

N. C. O, now I see you are come to your self. And will you then ever hear me speak a Sentence or two more------ I thank you for this small silence. You have snapt, of late, at my words too hastily; and cut me short in what I was going to say; which was plainly this. We observe the Multitude that run in your way to be a company of blind Ignorant Creatures, that have scarce a drachm of the saving knowledg of Jesus Christ, and the Mysteries of our Religion. Nor do they care to know these things; but only content themselves to come to *Church* and say their *Prayers*, and learn their *Catechism*, and hear perhaps a Sermon, which they presently forget. Whereas our People are very inquisitive after know-

knowledge, and can discourse rarely of matters of Religion, and repeat Sermons; and besides are very careful to know the pure Gospel-way of Worshipping God. And, truly, when I consider things well, I cannot but wonder how sottish many of your Conformable creatures are, who never scruple any thing, and would without all doubt conform to the grossest Superstition and Popery; should it be injoyned. But we are very tender, and sollicitous as you your selves confess to have pure Ordinances, and to know the very mind and way of God.

C. I perceive you have little or nothing more to say of this matter; therefore I pray let me tell you what I think. I cannot deny that many of our common People are very Ignorant: Nay, they themselves are sensible of it and will confess it. But I must add; that yours are generally Ignorant too, only think themselves very knowing. Now which of these think you are the worse; they that

are Ignorant but *humble* and void of self-conceit; or they that are as Ignorant, but very *Proud* and conceited of their Knowledge? Nay bold and confident of their own skill, taking upon them to instruct their betters, to dispute with our Ministers, and that as if they were their Equals if not Superiours; without any respect to their learning or office? For I must tell you withall, that as to their duty towards God and man; a great number of those, on whom you bestow only your pitty, and esteem Ignorant creatures; have more understanding, at least more conscience than many of those that sigh over them.

They are more reverent in their Devotions and addresses to God; more respectful in their behaviour to his Ministers; more obedient to their Governors; more humble and modest before all their betters; and, as far as I can see, more just and charitable toward all men: And therefore are in a better disposition to learn more

more and increaſe in knowledge, than your prating ſelf-conceited people. And if there be ſuch Effects as theſe of the little knowledge that you deſpiſe; and few better fruits than talkativeneſs, malepert contradiction of their Elders, cenſuring and contemning the ignorance of others, from that great high knowledge which you boaſt of, I would fain know which of theſe you judge are like to be moſt ſaving. But of theſe things perhaps we may have occaſion to diſcourſe ſome other time. As for the Reſt; I flatly deny that your people are more knowing. For of thoſe that are the moſt earneſt for *pure Ordinances*, *Goſpel-worſhip*, and cry out upon our *Liturgy*, nay abhor it, as *Superſtitious*, *Popiſh*, *Idolatrous*, &c. there is not one in an hundred that knows what thoſe words mean. Be but ſo true to your ſelf and ſtudious to underſtand men aright, as to ask the next you meet, and bid them deal plainly and freely with you, what *Popery*, *Superſtition* or *Will-wor-*

ſhip is; and I doubt not you will find they are like a company of Piggs runing after an old Sow (which falls a grunting) ſqueaking, and making a fearful cry they know not for what.

N. C. You uſe a very homely ſimilitude.

C. It may paſs well enough in common talk, and was the firſt that came to hand to repreſent the rude and ſenſeleſs noiſe which the multitude make with thoſe words, only by imitation.

N. C. But you compare them to Swine.

C. No. I only compare their cryes together, which are both alike unreaſonable. Do but ask for inſtance what they mean by *Popery*: and ſome of theſe Ignorant Zealots will tell you, it is to do *that which is practiſed in the Church of Rome*: Which is no better than the voice of a Brute. If this be Popery, all our Religion is Popery. We muſt turn Jews, or Turks or Pagans, that we may not be

be Papists. And yet that will not do neither; for this Popery will still be found among us, that we pray and give thanks to God, which are actions common to all the world with the Church of *Rome*.

N. C. You need not have spent one word to confute such a gross conceit as this.

C. True. But this sottish Definition of Popery you will be sure to meet withall from some, if you will but take the pains to enquire. Others it's like will tell you, that it is Popery *to do any thing after that manner that the Papists do*: and then we must never kneel, nor lift up our eyes or our hands, nor meet together in a Church-----

N. C. Why do you fetcht such a sigh?

C. I sigh to think of the intollerable blockishness of those people that will pretend to know all the Mysteries of God. For others, who think themselves more wise than the rest, will tell you that *to use any cere-*

monies in use among them, is certainly Popish. And then we must use none at all (and so make no outward expression of Religious devotion, which must be done in some manner or other) or else they must be such as are confessedly absurd and ridiculous. Nay all civil Ceremonies and Customes will be forbidden us in time by these men: at least for every thing that they hate, this shall be the name, *Popish, Antichristian,* or *Babyloniſh.* For O.C. himself I well remember could not be carried to his grave without their clamours; that it was *a needless, chargable, Popish, funeral solemnity,* because there was *black Velvet,* a *Bed of State* and a *Waxen Image.* Nay let *Monarchy* look to it self, for that is *Popish* and *Antichristian* too in such mens opinion, and this Kingdom one of the Ten Hornes of the Beast. And down shall my *Lord Major* go also (when they are able) as an *Image of that Government*; *together with all the pomp and foolery* which attends him; as their words formerly were. *N. C.* I

True Catalogue P. 15.

N. C. I hope there are no such dangerous persons now among us.

C. It's well if there be not. But you will certainly find some who will tell you, *that all Ceremonies invented by the Pope are Popish*; and think themselves much wiser than their Neighbors, if upon this ground they furiously rage against our Church. But the best of it is, that this is nothing to the purpose: For none of ours were invented by him. The Cross was used among Christian people long before the name or power of the Pope was heard of: and so was kneeling; and white garments, and bowing the body in adoration of our Blessed Saviour.

N. C. But I have heard some say, that it is *Popish to do any thing of this nature but what is prescribed by the Word.*

C. This is as sottish as all the rest. For it supposes, both that nothing may be done in or about the worship of God, but what we have a Command for in Holy Scripture; and that

that the Pope and his followers, are the only persons who have done any thing not prescribed there. Else why should they call it *Popish*, or *Romish*, more than *Patriarkish*, or *Greekish*?

N. C. Is not the supposal true?

C. No. All the ancient Christians did many things in Divine worship appointed by the Scriptures, for which they had no particular prescription there. Nay, such is your Ignorance, you your selves do so too and never mind it. For what direction is there to make a new prayer twice or thrice a day? and one Prayer before the Sermon and another after? to receive the Sacrament of Christ's body and bloud in the morning and not after Supper? to deliver it into the hands of every person that receives it, with prayer for him, or Exhortation to him, or both? -------

N. C. Pray stay. You will let nothing at all be Popish if you be let alone: at least nothing of this Nature.

C. Yes.

C. Yes. We are taught by our Divines, that, to ordain such a multitude of Ceremonies, as will imploy most of our thoughts and care in time of Divine Service how to do them aright; deserves that name. Or if we make any of them an essential part of Gods worship, or give them power to obtain pardon for us, or work grace in us: or, lastly, if we make them Apostolical and necessary Commands that bind the Conscience as the Laws of God do: then call them *Popish* and *Antichristian*, or what you please.

N. C. You say well: and I confess I know a little more than I did.

C. O that you would help to reduce those silly, and many of them I hope well-meaning soules, who through mere Ignorance and blind prejudice are departed from the grave and sober way of serving God among us, to follow their own vain fancies; and perhaps conceit they are *Witnessing* against *Popery* and the *wayes of Antichrist*; that is, against they know not what.

N. C. I

N. C. I am not come so far yet; nor hold my self able to *Witness* against such persons; but this I can say, that all is not *Popery* which is so called.

C. Nor Superstition neither. Though with the same doltish Ignorance, they charge us with that vice which they are most guilty of themselves and do not know it: as appears by what I told you at our last meeting.

N. C. They like not your definition of Superstition.

C. That's because they like nothing that we say: and because it makes them so plainly guilty of that which they condemn. But do they like Mr. *Calvins* definition of it better?

N. C. What is it?

C. You may have met it's possible with his *Institutions*, for they have been long in the English Tongue. There he tells you almost in the beginning of the Book, that as *Religion* hath its name from *binding*, and is set as contrary

Book 1. chap. 12. pag. 41.

trary to wandring Liberty; becauſe it binds men up, and preſcribes bounds and limits to them, in which true Piety conſiſts: So *Superſtition* hath its name from *going beyond all meaſures*; being a humour that will not be bounded nor limited; or as his very words are, *that not being contented with the manner and order preſcribed, heapeth up together a ſuperfluous number of vain things.* Do you like this, I ſay, or no? If you do; then I will ſhew you that as in Prayers, ſo in other holy Duties, your humour is to keep no meaſure nor order, but to heap up one ſuperfluous thing upon another: No ſet Form can content it, no limits or bounds can hold it; but it is ſtill inventing ſomething new to pleaſe your ſelves and others; and then you fancy God is pleaſed, becauſe you are. I know you have a conceit that you keep your ſelves within the limits of the word, and that you dare not for a world ſtir beyond the confines which God preſcribes: but this only makes your Ignorance

norance appear the more groſs, as I will plainly ſhew you.

N. C. I gueſs by what you ſaid the laſt time whereabouts you will be; but it will turn us too much out of our way to enter into that diſcourſe at this time.

C. Well then, Il'e let it alone till you give another occaſion. And the rather, becauſe I would have you go as ſoon as may be and ask what *Will-worſhip* is? That's another word in theſe *Witneſſes* mouths, of as much efficacy and as little ſenſe as all the reſt; for when they are angry, they charge one another with it as well as us. The Independents were wont to ſay that it was *Will-worſhip* to ſet up the office of Ruling Elders in the Church: And I can ſhew you one that calls the *Church Covenant, requiring men to give ſome ſigns of grace,* and call the way of *Admiſſion of Members* into Independent Congregations, by the very ſame Name. And therefore I believe you will ſoon leave ſuch to wrangle it out; and go and

ask

ask ſome others, what they mean to bawl ſo againſt *Forms*. But I believe there is not one of a thouſand can give a reaſon, why he may not as well accuſe the whole frame of Nature as our Liturgy upon this account. Eſpecially if you tell him that there is nothing in Heaven or Earth but hath a Form. That when we underſtand it is by forming ſome conceptions in our Mind; and that we form our Speech or words to make our conceptions underſtood by others. And therefore even your Prayers muſt be in a Form, or elſe they are ſenſleſs ſtuff; a meer noiſe and ſound that no body can underſtand.

N. C. We are only againſt *ſet* Forms.

C. And ſo many of your Prayers have none at all; but are then thought moſt *heavenly*, when they are moſt *confuſed*; and to have much of *God* in them when they have nothing of *Man*. For the common word is, I like not *Forms*, &c. He ſtill ſticks in *Forms*: he is a dull *formal* man: which

which are Phraſes as ſet and ſtinted as our Prayers. They are never out of uſe, but repeated an hundred times a day. No repetitions they think are bad, but only of the ſame Prayers; nor any other conſtant Forms unlawful, no not of railing and reviling, but only thoſe of Divine Service. Theſe they leave to the wicked, and take the other to themſelves.

N. C. Pray do not ſay ſo.

C. I muſt ſay more than that. They hate a Form of Prayer, but love to pray in theſe reviling forms of ſpeech. For they tell God how a *Superſtitious* and *Antichriſtian* way of worſhip hath juſtled out his own Inſtitutions. That men worſhip the *Graven Images* of their own inventions. That *Gebal, Ammon,* and *Amalek* are riſen up againſt them. And the people are taught to go and *ſpread their anger and threatnings before* the Lord: and to tell him that it is an *angry time, a perſecuting time, a day of great wrath*; *abundance of anger and wrath, and hatred and malice in the hearts of men againſt*

Seaſon. Truths, p. 180. 182. 184.

againſt the people of God at this day: or as Mr. *B.* his language is in another place, * Now *Popiſh men have laid their net privily for us; and we may go to Chriſt and ſay, Lord pull us out of the net that they have laid for us, for thou art our ſtrength.* And, for any thing I can ſee, much of that they call the *Power of Prayer* conſiſts in ſuch *Forms* as theſe.

* Fulneſs of Chriſt, p. 37.

N. C. Alas! You know not what *that Power* is.

C. I know it is juſt ſuch another word as *Form*, which they uſe without any certain ſenſe, as they are wont to do the Apoſtles words concerning a *Form of Godlineſs without the Power of it*. This *Form of Godlineſs* if you will believe ſome, is *Praying by a ſet Form**, and then the *Power of Godlineſs*, muſt be praying without one.

* Anſwer of the Miniſters of New Engl. to the firſt Poſition, p. 2.

N. C. It cannot be.

C. It is as I tell you. And this is one of the reaſons that the world hate the Saints; for that *the Saints are a praying people*: You muſt not miſ-

Seasona. Truths, p. 168. take: *Forms of Prayer they can endure, but the power of Prayer they cannot bear.* They are Mr. *B.* his words.

N. C. No indeed, not if it consist of such railing language as you speak of: But neither you nor I, it's like, apprehend his meaning.

C. Do you know what he means when he gives this for another reason of the hatred of the world to the Saints; that *they destroy their Gods, destroy their Idols. Men of all things cannot endure to have their Gods destroyed: now the people of God do destroy the Gods of the wicked, no wonder there-* Ib. p. 167. *fore that they are so provok't against the Saints and people of God.*

N. C. Not I.

C. Then you are very dull. He means our Worship, which they are wont to rail upon in those terms also, calling it *Idolatry*, worshipping the *Golden calves*, and setting up *new Gods*: which are such rude and beastly clamours, that I am loth to foul my mouth with naming them. They are

are only vile and abominable Phrases which every Ignorant wretch can serve himself of, when he list to reproach his Neighbors. At first the *Presbyterians* called Conformity to the *Innovations* (as they were stiled by them) *Worshipping the Golden Calves*. Afterward the *Independents* called the Directory, *the golden calvs of Jeroboam*, and affirm'd that this order to help in the way of Worship was a breach of the second Commandment. Nay, Mr. *Burton*, one of the *Witnesses* said, that to make a Law about Religion was to set up the *Golden Calves*, or *Nebuchadnezzars Image*: Or if you will have another Phrase for it, *to chuse new Gods and then was war in the Gates*, as an *Independent Preacher* said at *Chester* when they were about to chuse Lay Elders. But to be even with them, the *Presbyterians* threw those *Phrases* back again in their faces, and askt the five Brethren: *Is the Golden Calf of Indepency and Democracy come out of it self, without* Aarons *making it*? And

Edw. Gangr. 1. part. p. 36. 52.

Ib. p. 95.

Antapologia, p. 188.

in conclusion one *Web* (as the same man tells us) called the Scripture it self; that *Golden Calf, and brazen Serpent* which set at variance King and Parliament, and Kingdom against Kingdom, and said things would never do well, till *the Golden Calf and brazen Serpent were beaten in pieces**. No wonder therefore, if the same man said, the *Scottish* Nation was the *Babylonish Beast*, Ib. p. 87.

*Gangr. part 1. p 86.

N. C. I should not have been offended if you had called such men as these, beasts, and said they bellowed or brayed (or what you please) against your worship; *Speaking evil of those things, which they know not.* But you are not Ignorant, I hope, that we have a more knowing people than these, who are truly Religious and mind serious things.

C. What is this to the purpose. I ask for a *Pick-ax* and you bring me a *Spade*. We are not talking of some select persons, but of the Multitude, which I affirm are grosly Ignorant. Yet since you lead me to it, I must tell

tell you there are Serious as well as Slight *follies*: And I have reaſon to think there are divers of thoſe who are more ſober than thoſe we now ſpoke of, and paſs for very knowing Chriſtians, that have ſmall skill in any thing but Phraſes. For what greater token can there be of Ignorance than either not to underſtand what a man means, or elſe to ſlight and undervalue what he ſayes, if he declare the Doctrine of Chriſtianity in plain and ſimple words? *Nay* to complain as if Religion were loſt and the Goſpel gone, if we leave off their Forms of Speech and beloved Phraſes?

N. C. Now I ſcarce know what you mean?

C. Do you not remember what a noiſe and clutter there was when Mr. *Baxter* began to ſpeak more intelligibly about ſome weighty things in Chriſtianity, than others did?

N. C. Yes very well. Some thought he taught a new way of Religion, and led us from *Chriſt* to the *Law* again.

C. The reason was because he put them very much out of the rode of their Phrases. This made them fear Christ would be taken away from them; and free Grace be despised, and a Covenant of works restored. And for the very same cause they raise such a dust now against many of our Ministers. They do not hear them talk of getting *into Christ, and getting an interest in Christ*; and that for this end they must *get Faith,* and *go to the promise,* and *eye Christ in the promise,* and *close with him in the promise, and lay themselves flat upon the promise*; *and go out of themselves that the promise may enter*: All which you think are very mysterious things, because you are Ignorant; for let all the sense that is contain'd in any of these forms, be delivered in proper plain and easy words, and you despise it as a thing of naught. Though you talk of *Gospel-light,* and *Gospel-discoveries,* and *Gospel-manifestations,* yet there is little or nothing all this while to be known or understood.

Re-

Religion you will have to be such a Mystery, that if a man thinks he understands it, he ought to conclude he is not acquainted with it. It is a certain sign a man hath no skill in it, if he imagine he knows the plain meaning of it. It must be look't upon as a *Great something*: a thing to be star'd at and admired, but no body knows what: at least you cannot clearly discover it to us, notwithstanding all the brags we hear of *light* and *discoveries*.

Hence it is (which is a great argument of their Ignorance) that great numbers of your Religious people, have been so easily perverted and turn'd to the wildest Sects; when as the clearest Reason that our men can speak will not convince them. What multitudes have soon turn'd *Anabaptists*, *Antinomians*, *Familists*, and *Behmenists*; but how few, and with what difficulty, can be brought to the Church of *England*? This is an evident proof to all considering men that they can be made in love with any thing but only Reason: And

that a Disciple of *Jack-pudding* shall lead greater troops after him, than the *gravest Divine*. They will sooner lissen to a fancy, and are more ready to embrace another pack of new Phrases; than the sobereſt sense and and the wiſeſt Instructions that can be spoken.

There is a famous and undeniable instance of it in the *other*, and as you think, the *Purer, England*. Was it not a wonder *that the whole Church of* Boston (some few excepted) *should become Converts on a sudden to a daring woman*, and be infected with her damnable Opinions? And that, though they were esteemed, *Wise, sober and well-grounded Christians*; *and some of her opinions also had the whole Current of Scripture against them*? *Nay*, they look't upon her as a *Propheteſs* (such were her spiritual gifts) *raised up of God for some great work now at hand, as the calling of the Jews*, &c. *So as she had more resort to her for Counsel about matters of Conscience, and clearing up mens Spiritual Estates, than*

You may find these very words in the proceedings of the General Court holden at Newtown, Oct. 2. 1637. against Mrs. Hutchinson and others, p. 32. 40. 65, 66.

any

any Minister, (I might say all the Elders) in the Country. This they impute to the craft of this *American Jezabel*: but I have reason to think the truer cause was the Ignorance of these knowing people; who were easily cheated by her new Phrases, and soft Doctrines concerning *Free Grace, glorious light,* and *holding forth naked Christ*: especially with such pretended Mysteries as these, that, *Christ is the New Creature; that we may have all graces and yet want Christ.* That *there can be no true closing with Christ in a promise that hath a qualification or condition expressed*; that *conditional promises are Legal,* and therefore *no true comfort can be had from them.* That *to act by vertue of or in obedience to a Command is Legal,* that *to Evidence Justification by Sanctification, or graces, savours of* Rome, that *the Witness of the Spirit is merely immediate, without any respect to the Word, or concurrence with it*; that *the Seal of the Spirit is limited to this immediate Witness,* and *doth never witness to any work of*

v. Mr. Welds preface, and Error, 25. 33. 38. 48. 71. &c.

of grace, or any concluſions of ours. And *finally, that the immediate Revelation of my good eſtate, without any reſpect to the Scriptures, is as clear to me, as the voice of God from heaven to Saint* Paul.

N. C. There was Witchcraft ſure in the buſineſs.

C. Yes; of *ſweet Doctrines*, and *glorious phraſes*: The pleaſing murmur of *myſteries*, and *ſpirituality*, of *immediate Sealing and witneſſing*; of *Revelations* and *manifeſtations* of the Spirit. Theſe bewitched the *wiſeſt and ſobereſt and well grounded Chriſtians* (becauſe in truth they were Ignorant, and ſtood upon the ground of fancy and imagination) who would have ſtopt their ears like the deaf Adder to the charms of ſober Reaſon, ſhould a man have charmed never ſo wiſely. Nor could they ever be diſinchanted by all the Arguments and perſwaſions of all the Miniſters in that Country, but *ſhe kept her ſtrength and reputation, even among the people of God, till the hand of Civil juſtice laid*

Ib. pag. ult.

laid hold of her; and then she began evidently to decline, and the faithful to be freed from her forgeries. So wholesome sometime is a little severity: And so much is the force of Civil Authority with these people, about the sharpest Arguments of Divines. For they opposed the *Spirit*, and their *manifestations* and *illuminations*, to all their Ministers Reasons; which would do no service at the bar of the Court of Justice, where they understood none of this language. And now I speak of the Manifestations of the Spirit, it is very strange to me, that you should generally expect the Holy Ghost should do for you what Christ hath promised at his parting to the twelve Apostles; *teach you all things, and guide you into all truth.* It is another sign of great Ignorance in you, and of insincerity I doubt, in many of your Ministers; who are afraid to dispossess you of this conceit, and to instruct you in the plain difference between these times and those; but suffer, if not teach,

teach, you, to apply to your ſelves whatſoever our Saviour ſpoke to the Apoſtles alone. A thing which is ſo palpable, that I cannot but wonder men ſhould ſo pervert the Scripture; eſpecially when they ſee there is no ſuch thing, but that thoſe whom they account the people of God, are of ſeveral, nay contrary minds. And that all cannot be in the right, and yet none they think devoid of the Spirit, *to teach them all things and lead them into all truth.* This ſure makes ſo many think every ſtrong and unuſual motion they find within them, is the work and operation of the Spirit of God. And that every place of Scripture that comes on a ſudden into their mind, is darted from Heaven and the immediate dictate of the Holy Ghoſt: though never ſo impertinently applyed to their preſent occaſions. And that all the ardent affections and tranſports, and raptures they have in prayer or at other ſeaſons, are likewiſe Inſpirations from above; and that

that now they are filled with the Holy Ghoſt. Which is a groſs and ignorant Concluſion, in my opinion; for want of ſuch obvious conſiderations as theſe; that ſuch heats and flights are common to them with the Heathen *Poets*, and excellent *Orators*; and that bad men have had them as well as the beſt: as I am able to ſhew you, if you pleaſe.

N. C. Some other time if you will; for we have ſpent now a great deal in this kind of diſcourſe.

C. Let me tell you notwithſtanding, that this, I believe, is one reaſon that your people are filled with ſo many doubts, jealouſies and fears of being deſerted. When they have not theſe heates; then they think the Spirit is gone; and how to comfort them, it's hard to tell, till they return again. And now I mention this, give me leave to tell you it is another evidence of great Ignorance, that the minds of well meaning and honeſt-hearted people among you

you are full of so many scruples, and so uncertain what to resolve on all occasions. You may say perhaps it is, because their consciences are tender, and very careful and wary what they do: and so you may say when you see a Blind man tremble and walk softly, and feel his way at every step with his staff, that he is a very Wary man; when it is not Caution but his want of sight that makes him so diffident. And indeed how is it possible they should have any true assurance in any case, when it is so hard, if not impossible, to be resolved in the great question of all, *What a man must do to be saved, and attain the satisfaction of knowing that he hath an interest in Christ?* To this, the most admired Divines reply, *that a man can have no comfort but only by going to the promise.* O, but saith the poor Soul (according as it is taught) *I dare not so much as look to the promise, I cannot believe it.* To this the Answer is (p. 115.) That a man *shall never believe on these terms,* if he look to have faith

Hooker's poor Doubting Christian drawn to Christ. p. 30.

faith before he go to the promiſe. *For thou muſt not have faith and then go to the promiſe; but, muſt firſt go to the Promiſe for the power of that faith; from it thou muſt receive power to believe.* But then how ſhall the Soul go without Faith? Will a Promiſe do him any good unleſs he believe it to be the very Word of God, on which he ſhould truſt? This is an unanſwerable difficulty, as far as I can find These Divines cannot tell him how he ſhould go to the promiſe ſince it is confeſs'd he muſt go by Faith, *and if he look to have faith before he go to the promiſe*, he will never have it. They only tell him over again (*p.* 117.) and if it will do, well and good: *That we muſt not bring faith to the Promiſe; but receive faith from it to believe.* Thus the poor Soul is ſent to the promiſe for Faith, and back again to faith to lay hold on the Promiſe; but how to do that who can tell? It muſt firſt go to the promiſe to fetch faith; and yet how ſhould it go; if it have no faith? In this caſe how

how ſhould a man chuſe but be full of ſcruples; and like one that is bewildred and loſt, not knowing what will become of him?

N. C. I have read the Book, for it uſes to be one of the firſt that is recommended to us, and as I remember he tells you a little after, *How a Soul ſhould get to the promiſe.*

C. I thank you for remembring me of it. He moves indeed that queſtion *p.* 144. But methinks he only leads a man into a worſe Labyrinth. For theſe *are the Rules to be obſerved how the Soul may get to the Promiſe.* Firſt, *Throw off all power and ability in thy ſelf. Let the heart lie ſtill, till the wind and tyde and promiſe come, and that will carry thee.* And yet the *Second Rule* (which immediately follows) is this, which contradicts the former: *Bring the promiſe home to thy heart, that the promiſe may bring thy heart to it.* How is this poſſible? I would know how to get to the promiſe; and I am told I muſt ly ſtill, that the

the promiſe may come to me. And yet at the next breath I am ſent to bring the promiſe home to my heart; which ſuppoſes I muſt go to fetch it. What a caſe am I in now? What Direction can he give me to bring me out of theſe briers? Why? To anſwer this doubt, the only way is to unſay this in the *third Rule*, which ſuppoſes the Promiſe will come of it ſelf, and that I need not bring it home: For it runs in theſe words; *When the promiſe is thus come home to thee, and thou ſeeſt the ſufficiency and the Authority of it; then all thou haſt to do is this: In the ſtream of that promiſe, be carried home to the promiſe*, p. 149.

N. C. I can make no ſenſe of it.

C. Nor I neither. But the thing he ſeems to aim at is this; that a man muſt only wait till Chriſt aſſure him that he had made all the promiſes to him. For thus he explains the buſineſs. *Jacob* would not believe that *Joſeph* was alive till he ſaw the chariots that were come for him. Theſe ſent from *Joſeph* to *Jacob*, brought

Doubt. Christian drawn to Christ. p. 148. 150.

Jacob to *Joseph*. *So every believing Soul is poor and feeble; disabled to go to God and to believe in the Lord Jesus. Therefore he must look to the Chariots of Israel first* (it should be of *Joseph* according to the resemblance) *and that will convey him to the promise: and when the chariots are come, get up into them: The Lord Jesus is gone to heaven and hath sent these chariots for thee; therefore get thee up, and say Lord, take me up with thee.* And so they did: They got up into I know not what fiery Chariots, and mounted into the Air, and there fancied they saw the Lord Jesus immediately revealing himself to them; and so carrying them to the promise, the absolute promise. And I verily believe these Doctrines were they from whence the *American Jezabel* (as they call'd her) extracted her Poisons, and by which the people were prepared, to drink of *the cup of her fornication*; perswading themselves, that *a man is united to Christ and justified without Faith*; that *Faith is not a re-*

receiving him, but discerning he hath received him already, that *a man is united to Christ only by the work of the Spirit upon him, without any act of his*, that *there is a testimony of the Spirit and a voice unto the Soul, meerly immediate, without any respect unto, or concurrence with the word.* And *that there are distinct seasons of the workings of the several persons; so that a Soul may be said to be so long under the work of the Father and not the Sons; and so long under the work of the Son, and not under the Spirit. And in conclusion, that a man is not effectually converted till he hath full assurance, and that this is given immediately; all the Activity of a believer being only to act to sin.* All these, I say, are the plain sense (if there be any at all in this Book) of what he delivered in more obscure words.

N. C. Pray go not about to prove this. For my head begins to turn round already, merely with the scent of these intoxicating ingredients.

C. If these Doctrines had been broacht by any of us, you would have found out our picture long ago in the Revelation, and said, that the Church of *New England* was *Thyatira,* and this the *Jezabel, which called her self a propheteſs*: and that such Divines as these were the *Prophets of Baal,* the *Prieſts of Jezabel,* and these Doctrines the *Doctrines of Devils.* All which you might have done with a greater colour and shew of reason, than apply these names to our Prieſts. But you are favourable to one another; and wink at such Books as these, provided the Authors be *Non-conformiſts*; and cannot (as you ignorantly speak) bow to *Baal.*

N. C. I am glad there are none of these Doctrines here in this *England.*

C. Those Books are here, and highly admired by such *found Believers,* as take all for Goſpel that some men say; but can find nothing of Chriſt among those that speak sense and make the Doctrine of Chriſt intelligible.

telligible. Nay, I can find you Disciples of such Authors as these among your Preachers; who will sometimes tell you that *Christ will do all for you*; and then tell you presently that *something must be done by you.* Thus one of them introduces the Soul complaining, *That the Duggs of Divine love are full; but I cannot suck.* Answer, *Be of good comfort, Christ will not only open his Bosom, but thy Mouth. But I cannot fetch out the milk that lies in his Breast; I am but weak.* Answer, *Christ is sweet; and with his finger he will force out the Milk of Mercy into thy mouth; if thou canst but open thy mouth.* What need he have made an *if* of it, if Christ would open its mouth? and if he will do that and every thing else, why did he not make an end of the business in one word and say, *All the Activity of Believers is to act to sin?* And so comfort the *believing Ewes, who are big with young in a sinful sense* and say ——

Sips of sweetness, or Consol. for weak Believers, by John Durant. 1662.

N. C. We talkt a little while ago of some mens bellowing and braying, and now you are going to fall a bleating.

C. You are very pleasant. I hope then it will not offend you, to let you know that I was giving you the explication which this man makes of those words in *Isaiah* 40. 11. *I will gently lead those that are with young,* that is, saith he (according to the admirable way, now in fashion, of expounding the holy writ) *Christ will be very kind to those Saints that step aside* (which is called *whoring* in Scripture) and deal gently with those who are big with young in a sinful sense; whom I was going to tell you, he comforts thus: *O ye sinning Ewes, who have been big with young, hath not he gone after you, and found you, and laid you upon his shoulders* * *rejoycing? It may be thou hast been wandring like* Dinah *from thy fathers house, and art big with young, and afraid to go home.*

Pag. 102, 103

* Pag. 114. The very phrase of Mr. Hooker, though thou canst not find the way to heaven, yet he will find thee, &c. and lay thy Soul upon his shoulders, i. e. upon the Riches of the freeness of his Grace, p. 149, 150.

But

But fear not: go and try: he will not cast you out of doors. Though you come with big bellies (to keep to the Metaphor) he will deal gently with thee, though with young. p. 119.

N. C. We have followed these *Ewes*, or *Goates*, or what you do please to call them, too far.

C. It's true. But at first *I* intended only to tell you how he describes a weak believer: *who have, as Divines say, the Faith of adherence; they will stick to Christ as theirs; but they want a faith of Evidence; they cannot see themselves to be his.* p. 18.

N. C. These Divines speak Nonsense.

C. Judg then in what uncertainty the Disciples of these Divines live, who never tell them plainly *what Faith is*. And what a strange blindness they labour with, who cannot see (as they speak) that they are Christs; though they perswade themselves that he is theirs. Nor do I see what satisfaction they are like to receive in particular cases, any more

than in this, the greateſt of all. Your Doctrine ſeems to me to be ſo obſcure, that it's hard to come to any ſolid ſetlement or peace of mind. One of your Rules, for inſtance, is that we muſt have a warrant from the word of God for every thing we do: If there be neither Precept nor Practice that we can find there to juſtify an action we intend, it muſt not be done. This without doubt hath wofully inſnarled your peoples Conſciences, and is one great reaſon they are ſo full of fears and ſcruples: They have been taught not to rely upon impartial reaſon, but to ſeek ſtill for a place of holy Scripture to be their guide and warrant. So Mr. *W. Bradſhaw* (a famous Divine, whoſe name I know you reverence) confeſſed to Mr. *Gataker*; *that he was often troubled to ſatisfy ſome in their Caſes propounded to him, though he gave them never ſo good reaſon for his Reſolutions; becauſe they would not therewith be ſatisfied, unleſs he could produce ſome place in Scripture for every particular.*

Defence of his Book of Lots againſt Mr. Balmford.

"Thus

"Thus infinite perplexities, doubts "and ſcrupuloſities muſt needs ariſe "in mens minds (as Mr. *Hooker* well "expreſſes it) and ſtops and rubs "without any end be caſt into the "courſe of mens lives concerning "their ordinary and civil affairs, if "the light of Reaſon ſhall be ſup-"preſſed; and men ſhall be con-"ſtrain'd, burn it never ſo clearly, "not to proceed by it in ought they "are to do, till they have had ſolemn "acceſs, firſt to the written Word, "and fetch'd light from ſome parti-"cular ſentence in it, for the far-"ther confirmation of them therein. And thus I may add, the Scripture came to be baſely wreſted and bended from its proper ſenſe and meaning, to ſerve their particular occaſions. And, in their great Ignorance, they went away better ſatisfied with a fanciful and impertinent application of it to their preſent buſineſs; than if the ſoundeſt Reaſon in the world had been offered to them. Only, this in time was the miſchief of it, that

by

by this means they found a Way to juſtify unlawful Actions, and ſupported their Confidence in thoſe wayes, againſt the moſt evident Reaſon. But it's poſſible you will not regard what *I* ſay, nor Mr. *Hooker* neither, being one of thoſe you call blind and ſuperſtitious writers. Let me ſend you therefore to Mr. *Calvin*, who tells you that if you underſtand not your Liberty about things in themſelves indifferent, *there will be no quiet in your Conſciences, no end of Superſtitions.* Many indeed think, ſaith he, that *we are fond to move diſputation about the free eating of fleſh, about the free uſe of dayes, and garments, and ſuch other ſmall trifles, as they think them: But there is more weight in them than is commonly thought. For when Conſciences have once caſt themſelves into the ſnare, they enter into a long and cumberſome way, from whence they can afterward find no eaſy way to get out.* "If a man begin to doubt, "for inſtance, whether he may uſe "linnen Sheets, Shirts, Handker-

Inſtit. L. 3. cap. 16. Sect. 7.

"chief:

"chiefs and Napkins; neither will
"he be out of doubt whether he may
"uſe thoſe of Hemp, and after that
"of courſer ſtuff. Nay, he will be-
"gin to weigh with himſelf whether
"he cannot ſup without Napkins,
"and be without Handkerchiefs. *If*
"he think dainty meat to be unlawful,
"at length he ſhall not with quiet-
"neſs before the Lord eat either
"Brown-bread, or Common meats,
"when he remembers that he may
"yet ſuſtain his body with baſer food.
"*If* he doubt of *pleaſant* Wine, after-
"ward he will not drink even that
"which is *dead* with peace of Conſci-
"ence; laſt of all he will not be ſo
"bold to touch ſweeter & cleaner wa-
"ter than other. Finally, at the length
"he will come to this point, to think
"it unlawful (as the common ſay-
"ing is) to tread upon a ſtraw lying
"a-croſs. For the Queſtion is not
"light and ſmall, being no leſs than
"than this; whether God will have
"us do this or that, whoſe Will
"ought to guide all our Counſels and
"Actions. *N. C. I*

N. C. I know none that are troubled with such idle scruples as these.

C. That may proceed from the dulness & shortness of their thoughts, which never let them see into what endless Labyrinths their principles will lead them. *I* am sure such rules as these have been so improv'd by your Ministers, that in an ignorant zeal, they deny you your lawful Liberties, and lay upon you unnecessary Restraints. And on the other side intice you to hear controversies and all manner of Doctrines; saying, that no part of the Counsel of God must be suppressed, and conceiving the People would be defrauded, if they were not admitted to these disputations. They make no difference, as my Lord *Bacon* * observed long ago, between Milk and strong meat, and, to speak again in his words (which now come to my mind) what I said before in my own; they seek to prove every thing by express Scripture, or else imagine it is not to be allow'd; and

* Wise and moderate Discourse of Church affairs, printed, 1641. since published in his Resuscitatio 1657.

and then that constrains them to wrest it, and make conceited inferences and forced allusions. And as for *preaching* it hath been in a manner made necessary to sanctify every Ordinance; which is another very ignorant Conceit. There are many have thought, saith he, that it is almost of the Essence of the Sacrament of the Lords Supper, to have a Sermon before it. This hath brought *Liturgies*, and *forms* of Divine Service into contempt; and made those to be despised who had not the faculty of constant preaching. As for those that could not preach at all, they have been alwayes reproached by you in so strange a manner, that it hath been another occasion of corrupting our Religion, and bringing the holy Ordinance of God into contempt.

N. C. It's impossible, you should rather say the quite contrary.

C. Hear me a little and then judg. These poor men were in a manner constrain'd by your rude clamours, to take upon them to expound the word

word of God, though very unable for it; and thereby expoſed too early even preaching it ſelf to the laughter and ſcorn of thoſe that had ſome *Wit* to diſcern, but no *goodneſs* to pitty their Weakneſs. They were loth to hear themſelves called *Idol-Shepherds*, that had Mouths but could not ſpeak a word from God; and ſo rather than endure this reproach they entertain'd the people with their Gloſſes, Paraphraſes and Diſcourſes, upon the holy Scripture, and called *all* the Word of the Lord, though never ſo abſurd and ſenſleſs. Silence I confeſs had better becom'd them, than ſtraining themſelves to ſpeak what they did not underſtand: but yet conſider how hard it was to reſiſt the temptation to open their Mouths as oft as they could; whereby at once they might both avoid the contempt and odious brand of a *dumb dog*; and alſo get a great reputation, with the Ignorant multitude, of an able, painful Miniſter of God's Word.

And

And as for those who had some abilities to expound the Scriptures and exhort the People, they were called upon with so much earnestness to *preach the Word in season and out of season,* that they knew not at last what to preach. They were forced to step up into the Pulpit and make a *noise,* when they had little or *Nothing* to say. By which means the Holy Writings were applied according to their present fancy; and handled in a very careless and Superficial manner. A bold Face and a ready Tongue were fain to supply the place of good Reason and well digested thoughts. *Loudness* (as Dr. *Corn. Burges* once told you) *was made to serve instead of matter.* For they found if they were but earnest, the people accounted them very zealous preachers, *and imputed their want of matter to their wisdom and desire of edifying: not to their want of study or ability.* And it was their custome to say, *He preaches to the Conscience, He stands not upon deep learning: He reproves sin boldly;* and

Fire of the Sanctuary uncovered p. 310.

and if it was other mens, not theirs, so much the better. For the very truth is, the people do not love to hear nothing but their duty; or to hear it frequently repeated. And some taught them in time to call this *Legal-preaching*, Gospel Sermons were then to be *contrived*; nothing but Christ and free Grace to be *preached*. And becaufe they grew weary even of hearing these so often over; there was a neceſſity to device Novelties, or elſe not preach so many Sermons. The laſt would by no means be admitted; and so the Scriptures were to be squeazed, new notions invented, delicate new phraſes coyn'd, and indeed a new Religion made to pleaſe the people. Could it, for inſtance, have entred into the head of any man, from thoſe words of *Iſaiah* before mentioned, to talk of Believers being big with ſin; and to make ſuch obſervations as theſe, *that it is our Glory to be Chriſt's Ewes*; and that when a man is big with young, and cryes *O my belly, my belly*; here is a point

point of comfort, that Christ is sweet to such persons; could a man I say have ever thought of such things as these, but that he was to strain the words as far as ever fancy could stretch them; because he must have soon done with the Text, had he given only the proper sense of it; and the people have soon done with him had he not sought out some new Inventions? They were at least to be courted with some sweet and indearing phrases, and called O *Blessed Ewes*, O *believing Ewes*, and O *Believing Bees, that suck the honey of sin hatred, out of the Wormwood of sin acted*: and told that Christ accounts their stammerings sweet: *Meih, Meih*, saith the little one, and the mother counts it *Musick*. And so no doubt do the people count this puleing sort of preaching. O he is a *sweet man* sayes one, an *affectionate man* saith a second; a *melting preacher* saith a third; because he layes them to the Dugs of Christs Love, and bids them suck, or but open their mouths

and cry *Meih*; or if they cannot, assures them Christ will do it for them: not considering all this while, that he entertains their fancy with the fulness and freeness of those Breasts, and leaves their thoughts hanging and admiring there; merely because he is dry and empty himself, and hath nothing else to say.

N. C. O Sir, we find that they are never drawn dry.

C. You must say so, who can fancy you drink up rivers when they give you but a sip: and see with much satisfaction *some Sips of Christ streaming through a poor creature.* And truly, as long as there are *Streams* and *Beams*, your Poets will never want rhymes, nor these Preachers stand in need of Reason. For *Beaming* and *Streaming* will do the business at any time, and make them pass for extraordinary men: especially if they have the confidence to say, as this man doth, *that Christs spirit brought that Text* (Isaiah 40. 11.) *to his hand*, and that his soul hath tasted some sweet-

ſweetneſs by what *Chriſt gave in* upon that ſubject. For ſo you muſt believe, if you will be kind and ſweet as he is, that the *Holy Ghoſt hath made him overſeer of the flock of God,* and bid him *feed his Lambs*; and that *Chriſt gave in to him* this ſenſe of the prophets words, that he will be *ſweet to his believing Ewes, when they are big with Sin.* And indeed it is craftily done to intitle *Chriſt* to their Dotages; for were it not for that, there are ſcarce any ſo ſtupid that would not deſpiſe them. But conſider then how modeſt theſe men are; who had rather Chriſt and his bleſſed ſpirit ſhould bear the reproach of being Authors of ſuch abſurd Gloſſes and ignorant Comments; than honeſtly acknowledge that they are the fruit of their own Fancies, which would ſoon be drain'd, if they did not ſupply them with ſuch Inventions.

N. C. There's no danger of that; for they are very *full men,* as you have often heard me ſay.

C. So they are: very *full* of impertinent

tinent allegations of the holy Scripture, of tautologies, abſurd reſemblances, childiſh fancies, and falſe reaſonings: and yet withal very *full* of Confidence and ſelf-Conceit, which, to ſay the truth, you are all *full* of; a very few excepted.

N. C. You are full of wrath.

C. That's a part of your pride and ſelf-conceit, to call truth by the name of wrath, paſſion and bitterneſs. And to pretend withall that whoſoever ſpeaks any thing againſt you, is an enemy of God, unacquainted with Religion, a formal, ſuperſtitious, or moral man. But take it as you will, and think of me as you pleaſe, I ſay that, in my obſervation, there is ſcarce a dram of that vertue called *Modeſty* to be found, *I* will not ſay in *one*, but in a *whole* Country of you. You are generally *full* of your ſelves, highly conceited of your own underſtanding; impatient of contradiction, in ſo much that my *Lord Bacon* tells us he knew ſome of your way, *who thought*

thought it a tempting of God to hear or read what might be ſaid againſt them. By which you may ſee this is no new humour, but runs in the very ſpirit of the party: who cannot think that any underſtand ſo much as themſelves of the things of God; and imagine the ſpirit guides them which muſt not ſubmit to reaſon; and that no man hath any true Goodneſs in him that is not one of them. Upon which account they ever ſuppoſed all men of whom they had any good thoughts, to be of their way in their hearts; nay, all others of any parts to be againſt them, merely for the love of the World. This *I* will evidently prove to have been a long time, the humor, even of your eminent Profeſſors, if it ſhall be contradicted. And it is the cauſe I believe that they complain ſo heavily if any man reprove any of them: as if there could never be found even in good men, ſomething worthy of Reproof, or as if that which we reprove in them, were an undoubted part of their

goodneſs. But they will take the liberty not only to *reprove*, but to *rail upon* us, as much as they pleaſe: and ſay when they have done, as Mr. *Saltmarſh* did to the Aſſembly, *I hope you will pardon me, if zeal for the truth make me ſee anothers faults ſooner than my own.* Nay, the ordinary people among you have not the leaſt reſpect to any of our Miniſters underſtanding and skill, not to ſay his Office and Calling: but, as I told you before, will talk and diſpute with him, and after that reprove and cenſure him as if they were not only his *fellows* but his *judges.* Whereas the very ſame men would take it extremly ill, ſhould any Miniſter take upon him to controle or but direct them in matters of their *Trade*, to which they have ſerved an Apprenticeſhip: though far more eaſie to underſtand in a ſhort time than the *holy Scriptures* in many years. Proud ſawcy Spirits! who undertake to teach thoſe of whom they ſhould learn: and ſlight, nay ſit in judgement on thoſe,

Epiſtle Dedic. before his Book againſt Mr. Fuller.

thoſe, to whom they ought to give great honour, and to whoſe judgment in many caſes they ſhould quietly ſubmit.

It was long ſince the zealous complaint of a holy man (ſaith *C. Burges*) that men could no ſooner get up their names in the world, and be able readily and confidently to muſter up a few places of holy Scripture nothing to the purpoſe, but they thought themſelves ſufficient to encounter *Moſes* himſelf, ſetting upon him as furiouſly as *Dathan* and *Abiram* ever did. Happy were this Age, had it none of them. To whom it is in vain to ſay any thing; but to them whom *moderation* hath yet ſome hand over, I ſay this of the ſame ancient Father; Their *contumacy*, I beſeech you, let us flie; their *madneſs* let us abhorr; leſt we periſh with them in the ſame vengeance. Fire of the Sanct. uncovered p. 68.

N. C. I confeſs I know ſome of this ſpirit; but you grant there are others of more Moderation, that are *eminent* for their Piety and all other

things, who do not forget that they are men.

C. Our eares are almoſt deafned ſometimes (as Mr. *Rathband* one whom you valued, ſaith in another caſe) with the praiſe of ſome of *theſe mens eminent Learning, Piety, Sincerity, Zeal,* &c. "And truly I believe "ſeveral of them are learned men, "and ſuch as are modeſt, meek, hum- "ble and peaceable, I judge them "ſincere. But there are great num- "bers joyn'd with them, who would "be thought the *moſt eminent* becauſe "moſt active in that way; who un- "der colour of zeal of Gods glory, "hatred of ſin, deſire of ſerving God "in ſincerity; are thruſt by an evil "Spirit that hath deceived them, in- "to pride, ſelf-love, raſhneſs, unnatu- "ral affection, uncharitable ſurmiſes, "and moſt unchriſtian judgement of "their Brethren.

N. C. Methinks you judge, and that very hardly, of others.

C. See your *partiality*; and that fond Affection you have to your ſelves,

ſelves, and one to another. Thoſe are none of my words, but were long ago ſpoken by ſeveral Miniſters of yours (who had ſome ſcruples indeed about Ceremonies, yet never left our Church) againſt thoſe that ſeparated from it *then*, as you do *now*. Is not this to reject that very thing, when it comes out of our mouths, which you readily receive when you hear it from one of your own?

But as to the buſineſs of *Judging others*, ſince you mention it and it is ſo much talkt of, I openly declare, that I *judge* no man in things indifferent; as you are wont to do, and as the *Jews* judged the *Gentiles*, and St. *Paul* himſelf. But it is not indifferent whether a man be humble, modeſt and peaceable or no. Such I may cenſure: who, for inſtance, are diſobedient to Authority and deſpiſe their Betters and Governors: And it is your great fault to cenſure even thoſe that are obedient, and in things which they profeſs to believe

to

to be indifferent. Is it like good Christians think you, to call those *Superstitious, Wil-worshippers, Complices of the Beast*, who declare they do not believe any *Ceremony* they use, to be any part of *Divine Worship*, nor necessary circumstances of it; but that they may be altered by Authority, to which they are bound to yield Obedience: and in the mean time to cry out on those who reprove you for down-right Opposition to Authority, for clamour, evil speaking, apparent pride and such like things; which the Laws of Christ judge and condemn, tell us are *manifest fruits of the flesh*? You cannot think so sure unless your understandings be so strangely blinded by the love of your selves, that the clearest Truth cannot enter, if it shew you your errors. Indeed if a man merely omits to do those things that are commanded; but is not unruly, cross, clamorous, an opposer of Laws, a maker of parties, and separate Congregations, nor in any other behaviour unchristian;

an; I think I ought to leave him to be judged by *Christ*, who searches the secrets of mens hearts, and who only can tell whether it be weakness of understanding, Interest, Humour, Love of reputation and such like Reasons that keep him from obeying Laws; or pure Conscience and invincible Ignorance. But if he be turbulent, a railer or reviler, a slighter of humane Laws and a Blasphemer of Dignities; if he be one that makes *Divisions* and *Offences, i. e. Schismes* in the Church; not I, but the Apostle judges such a man, *not to be a servant of the Lord Iesus Christ, but of his own belly.* Which that he may provide for, he gives *good words*, flatters the rich and the great, and is very compliant with all that he hopes to win to be his followers and friends: and he uses also *fair speeches* (or as Mr. *Tyndals* translation hath it, *sweet preaching*) he praises and commends those that follow him, he supposes them to be the people of God, and pretious ones; he extenuates their faults

faults and magnifies their good deeds; and so deceives the heart of the *Innocents* (as Mr. *Tyndal* reads it) or, of the *simple* people. Read the place in *Rom.* 16. 16, 17. where the Apostle not merely bids, but beseeches them to *mark* or *observe* such men as these; and tells you for what end; that *they might avoid them.* But how is that possible, unless we *judge* that they are unfit persons for our company; and that walk not according to the rule of the Gospel?

N. C. But you should *judge* then only for your self; and labor to hide and conceal the faults or errors of your Brethren, *For Love covers a multitude of Sins.*

C. "Love is to cover what sins "may be covered; but some *cannot* "be hid they are so publickly com- "mitted; and Others *may* not be "hid though they could; because "the concealment of them will do "hurt to themselves and others; to "the publick and the private wealth. "In which case, it were both against Piety,

"Piety, Charity and Prudence to "conceal them. And to that pass "are things now come among us, that "in both respects I think your cour- "ses are not to be covered. *First*, "they cannot; at least in great part, "being long since made publick to "the world, and daily are more "and more, by your own printing, "preaching, and private instilling "them into others. *Secondly*, they "may not if they could, seeing by "forbearance all this while, they "have fretted like a *Gangrene* into "the Bowels both of City and Coun- "try: and I fear we have kept their "Counsels so long, that many of "them are already past cure, and we "almost remediless in our rents ten- "ding unto Ruin. Nay, do not frown, as if I were too sharp and se- vere: they are not my words, but some of your own against the *Inde- pendent Brethren*, and may with as much, or more, justice be now ap- plied to you all.

Narration of some Church-Courses in New England by W.R. p. 51.

N. C. I think there are other courſes more dangerous than thoſe, that ought to be lookt after. *Prophaneneſs*, I mean, is the great thing which both you and we ought to ſet our ſelves againſt; and that, I muſt tell you, abounds more among you than any where elſe.

C. I cannot tell------

N. C. What cannot you tell? whether *prophaneneſs* ſhould be oppoſed by both with the greateſt Vigour?

C. Be not ſo fierce. *Firſt*, I cannot tell whether Prophaneneſs abound more now, than it did in the days when you reigned. I told You the laſt time what the *Aſſembly* told the *Parliament* of the ſudden growth of wickedneſs ſince they began to ſit. And I am ſure it was not checkt in the following years; but the *ſeaſonable exhortation* of the greateſt part of the *London Miniſters* complained no longer ago than 1660. of the great Wickedneſs broken looſe among us; (which it ſeems was chained

ed and bound up while the Biſhops governed) and, as a great inſtance of it, tell us in the concluſion of that ſad lamentation, that *ſome* (*as we are credibly inform'd*) *are grown to that height of wickedneſs as to worſhip the Devil himſelf*, p. 10. And then, *ſecondly*, I cannot tell whether the Wickedneſs that hath ſo much abounded beyond that in Elder dayes, be not in great part to be imputed to your ſelves: For all the time you declaimed againſt the Ignorance and blindneſs of the people, you caſt many fearful ſtumbling-blocks before them (as an honeſt *Suffolk-man* told you ſome years agone:) while they could not but ſee or hear your ſcornful cenſuring and condemning others; greedy panting after and gaſping at the Riches, Honors, and Preferments of this world; fraudulent circumventing and over-reaching your Neighbours; cruel revenge upon thoſe you judged your Enemies when you had power; bitter quarrelling and contending one againſt another: and

Mournful complaint to the Knights and Burgeſſes of that County, 1656.

and yet notwithstanding all those sins, which might have justly caused you to lye in the dust, they saw you lifted up, boasting of the glorious times you had made, proudly appropriating to your selves the honourable name of Christians, Saints and the godly Party. Nay, the people were not so blind but they could see how you measured the *Saintship* of your selves and others, rather by some private opinions or small punctilio's of worship; than by the great things of Faith, righteousness and mercy. For they found some men whose profession of Christianity was attended with these, accounted no better than civil men; while others were cryed up for Saints and Godly, who were much deficient in them. Besides, your Ministers took no care to *Catechise* the youth in the Country: nay, brought *that Ordinance* into such Contempt, that to this very day a man is not thought to do his *Duty*, who spends the afternoons of the Lords day, in that *instruction.*

ſtruction. They heard nothing but *Orations* in the Pulpit morning and evening, and thoſe (God knows) very ſorry ones in moſt places. As for *the Sacrament of the Lords Supper,* a great many honeſt hearted people were frighted from it. You made ſuch lofty Railes (as he obſerves) about the Table, that few or none of the poor people could come at it: as if you thought it a matter of great piety to confine the Members of Chriſts Body to a little room, and cauſe his Death and Paſſion to be known and remembred only by a few: as if it were an honour to Chriſt and an advantage to the world, that his name and memorial ſhould periſh from the hearts and mouths of a great part of the people profeſſing his Name, and ingaged in Covenant to him. Nay, in many places, they never ſaw it adminiſtred to any at all, for many years: Your Miniſters chuſing rather to deprive themſelves and others, of whom they had a good opinion of this *Heavenly Banquet*;

than afford it to many well-meaning, though no talking people. And so while they complained of their living in known sins; they themselves lived many years in a notorious omission of this Duty. Sometimes indeed they would invite men to this feast; but then by their preaching they hindred and discourag'd the most if not all in a Country congregation; as if they were too forward to acknowledge the benefits of Christ, and keep up his remembrance. In short, many of them accounted the people no better than *Heathens*, and upon that score would not baptize their children; and thereby indeavoured to make them so, and quite thrust them out of the flock of Christ. O that you would all search your hearts (as that honest man said) to find out the true root of this *Spirit of Separation*, and observe narrowly whether under other specious pretences or with some pious intentions, there were not a bitter root of pride and haughtiness, causing you to affect singularity, and de-

desire to appear alone to the view of men; thinking it below your worth to be found in Communion with those, whom in opinion you have laid so much below your selves.

But let that be as it will; *Thirdly*, I cannot readily tell which are worse, the *Publicans* and *Harlots*, or the *Scribes* and *Pharisees*. This I know, that there have a long time been a great many of the last, who justified themselves and lookt upon all others as abominable. Dr. *Burges* * I remember tells us with a great confidence, that *those who kept heretofore such a frantick coyle about ceremonies, and thought they never took their level right, but when at every bolt they shot, they struck a Bishops cap sheire off his head; were more fantastical, Ignorant, Proud, self-willed, negligent and deceitful in their particular callings, than many whom they despised, and condemn'd to hell for Carnal men: as any observing Eye might easily discern.* Now what to think of these men in compare with the other, let honest *Martin Bucer*

* Fire of the Sanct. uncov. an. 1625 in the preface.

tell you, who was one of the first Reformers, and whose name I know you cannot but reverence as well as I, on many accounts.

N. C. How do you know what *Martin Bucer* saith?

C. I understand a little Latin; and besides I have seen the latter part of his Comments on the Prophet *Zephaniah* translated into our tongue; where he tells us, towards the Conclusion, "that there were some among "them under a pernicious Mistake; "abhorring only these *gross things*, to "wear brave clothes, to fare delitiously, to drink and swill, to whore, "to heap up riches carefully, to be "Usurers, and others of the like "kind; but in the mean time, Arrogance, fastidious disdain of their "Brethren, to languish about frivolous Questions, factions, reproach "of Gods Word, slanders against his "Ministers, easily to believe lies, "and being rashly believed (or perhaps by an evil suspition suggested) "to spread and scatter them abroad;

"*these*

"*theſe* and ſuch like things, ſaith he,
"paſs with them ſometimes for *Vir-*
"*tues.* Nay, they think themſelves
"*thrice Holy,* while they walk about
"with a ſtoical Superciliouſneſs,
"bended browes and ſad Counte-
"nance; while they wear mean
"clothes, and rattle all mortals in
"the ear not ſo much with grave
"Words as with claps of Thunder;
"crying out, that *all is naught and*
"*wicked.* That which I have experi-
"ence of, as he goes on, and have
"good aſſurance of its truth by cer-
"tain obſervation, why ſhould not
"I teſtify to the Glory of Chriſt and
"the Admonition of the Brethren?
"Of thoſe who abound ſo much in
"accuſing the vices of others, whom
"every Garment that is a little more
"neat, every little Entertainment
"that is more plentiful, every Word
"that is more merry and pleaſant
"doth much offend, that are alwayes
"complaining concerning the want
"of Excommunication; I have found
"very few (that I may not ſay none)

"who do not labour with remarkable
"conceit of themselves, insufferable
"contempt of their Brethren, incre-
"dible impatience of any neglect of
"them, and sometime with other
"more grievous Evils. *Besides that*
"*they are in a manner alway addicted*
"*to new and strange Opinions*; *which*
"*tend only to Schisms and nothing to*
"*Edification. Now Heresy is a fruit*
"*of the flesh, and doth far more mischief*
"*than all Drinkings, Whoreings, or*
"*Adulteries*. On the other side among
"those persons whom they detest
"no less than *Heathens* because of a
"life more remiss, and the riches of
"the World, and a certain splendor
"or bravery; I have found very many
"who as they acknowledg themselves
"obnoxious to *sin*, so they think of
"themselves most *humbly*, and of their
"Neighbours most *Benignely*: they
"are very candid in their Thoughts
"and equal in their Judgments con-
"cerning others; alwayes account-
"ing themselves the worst, *&c.* And
"when the Cross that they have de-
"served

"ſerved lyes upon them; nothing is
"more patient than they; none ha-
"zard themſelves more for the Lord.
"Theſe things I have certain know-
"ledge of, and why may I not declare
"them to his Glory? And I call him
"to witneſs, that in ſpeaking this,
"I mean nothing leſs than to ſet any
"brandān a more ſevere mortificati-
"on of the fleſh, and renouncing of
"worldly things; or to incourage
"thoſe that live remiſly, or indulge
"any deſire of the fleſh: No, I pray
"the Lord that he would give me and
"all his choſen grace, to uſe ſtill
"more ſpareingly, the things of the
"body our ſelves, that we may im-
"part them more liberally to the
"Poor. May we have grace alſo ſo
"to obſerve our Tongues that even
"a little *Idle word* do not eſcape us,
"but all that is ours may be directed
"to Profit and Edification. I have
"written theſe things and annexed
"them to my Comments (God
"knows) for no other cauſe, but
"that I might admoniſh the *Brethren*

"who have the grace to live frugally "and severely, and to be free from "outward Offences; *first* of all, dili- "gently to watch the Devil left he "infest them with inward ones: and "while he permits them to avoid "those external Vanities and Delica- "cies, he brings them in love with in- "ward *and far more mischievous Evils*; "that is to please themselves, and to "delight themselves in the condemn- "ing of others; and then to sport "themselves, and play the wantons "idlely in novelty of opinions; from "whence break forth openly, grudg- "ings and Hatreds; then Factions, "Sects and unspeakable Scandals in "the Church. That which follows I shall omit, as not being so much to my present purpose (though other- wayes worthy of your notice) which was to shew what opinion wise and holy men have had of that Spirit, which now rules in you: and so con- clude what we are to direct our zeal most against and assault with the greatest vehemence. For your part;

it

it is manifeſt you oppoſe *Conformity* with might and main; and ſtudy by all means to keep up the *Separation*: as for Us; it is your deſire we would ſet our ſelves wholly againſt *Prophaneneſs*, and let you alone. But we cannot thus abandon our ſelves, and throw off all care what becomes of our Church. We hate prophaneneſs and are reſolved to oppoſe it; but we hate Pride and ſelf conceit and faction and Separation, and we are reſolved to beat down theſe too. And I muſt tell you withal, that our Bleſſed Saviour was more frequent and more ſevere in his reproofs of the *Scribes* and *Phariſees* (how like you and thoſe of Mr. *Bucers* time are to them, let the impartial judg) than he was of the *Publicans* and *Sinners*. And whatſoever you think now, heretofore I am ſure your Miniſters granted thus much, that *the Devil gains more by Schiſms, than by coldneſs in Religion*; *and that he had rather draw men from their firſt love to a fiery and indiſcreet Zeal, than to lukewarmneſs and*

Confut. of the Separat. agreed upon by many Miniſters and publiſhed by Mr. Rathband, 1644.

and indifference. For *first,* hereby he *staggers many others* who were well setled, and makes them children again in understanding, and turns them about with every wind of Doctrine; and *Secondly* he *deprives those men of the happy means of recovery, which they might have easily enjoyed, had they remained in the fellowship of the Church.* And would to God you would once more sadly consider, whether those many revolts that since the first separation have been made from your *gathered Congregations,* to monstrous Opinions and filthy Practices, have not been a just Punishment of you, for your too high Valuation of your selves and uncharitable Separation from us. What construction you make of such things we know not (they are the words of the *Honest man* I mention'd before) but to us that are more Ignorant it seems very strange, that whereas you fished with so great a Mash that scarce one of a hundred was taken by you and admitted into your Churches; out of

Mournful Complaint.

of this hundredth part of yours, more ſhould be found revolting to abſurd, fooliſh, nay pernitious Opinions, than of the Ninety nine parts you left behind. It ought in my poor opinion to put you into a juſt ſuſpition, and ſerious re-examination of that way, from which there is ſo eaſy a tranſition to ſo many dreadful deluſions; and through which ſo many have already paſſed over unto the enemy.

N. C. Let thoſe examine who are moſt concern'd in it. My mind is full of ſomething elſe.

C. What's that?

N. C. You have repeated ſo often the *Schiſm* (as you call it) or *Separation* that is made from your Church; that I perceive it is the great thing that ſticks in your ſtomack, and which angers and frets you ſo much. And indeed Mr. *Bridge* told us it would do ſo, in one of thoſe Sermons you mention ſo oft. *The Saints and people of God, ſaith he, they withdraw from the men of the World, and do ſeparate*

Seaſ. Truths Sermon 6. p. 166.

rate from them. Now when we withdraw from men and from their worſhip, we condemn their Worſhip; and the men of the world do not love to condemn. To ſeparate from them and from their Worſhip, this they cannot bear. The Saints do ſeparate from them, and therefore there is ſuch a deal of anger and wrath in their hearts againſt them.

C. Alas! Good man; Doth he think we have ſuch an opinion of him and his Saints, as they have of *themſelves*? He flatters himſelf too much. It is one thing to *imitate* the Saints, and another thing to *counterfeit* them. He ſhall never perſwade me that quick-ſilver is better than gold; and that turbulent and affrighted imagination can be a ſurer guide either in the choice or exerciſe of our Religion, than a calm Reaſon, and a fixed, well-reſolved Judgment. Let him call himſelf and his party *Saints* a thouſand times, or as oft as he breathes; it ſhall never move me at all, nor ſhall I think the worſe, but the better, of my ſelf for being none of

of them. Let him pride himself in new devices, of a different worship for the Saints and the rest of the world; I am very well contented, if they will but *withdraw themselves* far enough from us, and let us be out of the hearing of their Gibberish. Let him lead them to the *Indies* if he please, and be *separated* from us by the wide Ocean; it will be a great satisfaction to enjoy our worship quietly * to our selves. Or rather let him retire into his Closet, and think no company in the world pure enough for him but his Books, and no Books but his own; his precisenes, I assure him, shall never trouble me at all. And I suppose I may pass my word for our whole Church, that they will not complain for want of his company; nor think it any disgrace to our Worship that such do not like it, or perhaps abhor it; nor any shame to themselves that they will have no Communion with us.

* Yet you must not hope for this; For they must stay to power forth the Vials, which next to the Separating from us, is the thing that provokes the Antichristian party. For they are to torment the men of the world, and make them gnash their teeth, and bite their tongues for pain. As he tells you afterward. pag. 179.

us. There were alwayes people of *a moroſe and ſowr humour* whom nothing can pleaſe; no not what they do themſelves, when once it pleaſes others too. They muſt be of a contrary Opinion to the whole race of mankind: and hate ſome things, only becauſe others love them. And therefore if they not only *withdraw* themſelves from us, but alſo *ſlight us* and ſet us at naught; the concern is not ſo great, as to require my care. Let them call Us *the World*, and if they pleaſe, *the Dogs* that are without the Holy City; I value it no more than the barkings of an angry Cur: Though in his vain conceit of himſelf and party, he imagines we lay their diſreſpect to us mightily to heart. For this you know is another cauſe which he is pleaſed to aſſign, why the men of the world are angry with them. *The Saints and people of God do not regard the men of the World; and the men of the World they think ſo. Now for high and lofty men to be ſlighted and not regarded, this makes them angry.* For which

which he cites *Dan.* 3. and then repeats it. *They cannot bear this, that they ſhould not be regarded, high and great men, that they ſhould not be regarded: and therefore no wonder there is ſuch a great deal of wrath and anger in their hearts againſt the people of God.* But let him repeat it as oft as he will; tell him from me, that it moves us not at all to want their regard; for we do not think our ſelves honoured by their Eſteem and Reſpect. It is rather a reproach than an honour to be commended and praiſed by ſuch mouths, as value a compoſed countenance and a ſet of phraſes; more than the moſt compoſed and regular life, and the beſt ſenſe in the world. Let them ſlight us therefore ſo much, if they liſt, as not to move their hat, or give us the time of the day, or turn their face another way when they chance to meet us; it is all one; we ſhall have never the worſe opinion of our ſelves or of our Worſhip. We do not think them ſo able to judge of true worth, or to diſcern between true

true and falſe, good and bad, as to concern our ſelves about their Opinion: theſe being almoſt the ſame thing now adays, and though all undertake to *judg*, yet few know the *difference*. We have ſomething elſe alſo to ſupport us than their favourable opinion of us; and that is, a ſincere care with unbiaſſed affections to ſearch after the Will of God; and a readineſs to receive and do it, whenſoever we know it. Let him bring us Reaſons in ſtead of confident aſſertions, and ſee if we will not ſtudiouſly conſider them; and if they be good yield to them. He ſpoke admirably who ſaid, that *our Reaſon ought to yield obedience to nothing but Reaſon*: and that *Authority is a yoke which none but God hath a right to impoſe upon our judgments*. If God ſay it, that's reaſon enough: but we ſhall never be perſwaded that they only hear or underſtand what he ſayes. Let them talk as if they had not only ſlept in our Saviours Boſom (as *a Gentleman* I remember ſometime ſaid) but even watch't

watch't in his heart and ſoul, and as if there were none of his intentions hid from their knowledg: they will never gain the greater credit with us, unleſs we ſee more than words and confidence. No though they ſhould not only contemn and ſcorn us as altogether ignorant in the things of God, but pronounce Anathema's and Curſes againſt us as the limbs of the Apocalyptick Beaſt; Heaven we know laughs them to ſcorn, and we ſhall ſmile at their ridiculous preſumption. The *Wolves* we know will never be reconciled with the *Shepherds flock*; and when we have done all that we can, there will be an envious and Malitious Generation, who like the rats and other imperfect Creatures (which it is poſſible were in the Ark it ſelf) will ſtill be gnawing the reputation, even of the beſt Church in the World. Every thing under Heaven is abuſed; yea, and what Heaven it ſelf hath ſpoken is not ſafe from Injury and Violence; and therefore why ſhould we look to have

a general respect, or be cast down or angry either at the neglect of these men, or, if they please, their Contempt and Reproach?

N. C. You say you are not angry, but methinks you are in a great heat.

C. Not at their slighting us I assure you.

N. C. What then.

C. I told you, that I professed a just indignation at some things; and more particularly to see the Scripture so wretchedly abused and wrested, even this very case, to justify their *Separation and withdrawing from us.*

N. C. You mean I believe that to the *Corinthians*, cited by Mr. *Bridge*. *Come out from among them, and be ye separate, touch no unclean thing*. 2. Cor. 6. 17.

2. Pag. 166.

C. Yes.

N. C. And doth it not require us to have no Communion with the wicked, of which your Congregations we think are full?

C. But

C. But do you think then we are all *Pagans* and *Infidels*; *i. e.* such people as do not so much as acknowledge Jesus Christ to be the Lord?

N. C. God forbid.

C. Then you apply those words impertinently to us (as you do the rest of the Scriptures) who are nothing like those, from whom the Apostle would have the *Corinthians* withdraw. It is an exceeding great shame that you have been so long turning over the Bible, and talking of the word of God; and yet not understand so plain a thing as this. You seem to me to be like those the Apostle speaks of in another Epistle; *who are ever learning but never come to the knowledge of the Truth.* Nay, you are like little children that tear and rend their Book into little scraps; or like those imperfect creatures, I spoke of before; you nibble at a bit of the Scripture, and instantly start away, and leave all the rest. Could you not have cast your eye back but to the 14. *verse*?

There you might have seen who they are the Apostle speaks of. *Be ye not unequally yoked together with Infidels*, saith he, *i. e.* either do not marry an infidel, or do not joyn with them in any of their rites belonging to their Idolatrous service. Be not at their Idol feasts; the thing he admonisht them of in the former Epistle, and touches upon here again (as some think) lest they should not be cautious enough in this particular. For the Apostle having told them an *Idol was nothing*, they might hold these festival entertainments to be indifferent things, and so when their kinsfolk, or friends invited them, not deny that Civility, to accompany them to their Temples. Stay, saies the Apostle, consider what you do. *What fellowship hath righteousness with unrighteousness*, &c. these things are as contrary as Light and Darkness, you cannot partake of the Table of the Lord and the Table of Devils too; as he told them in his first letter. And then he renews his Exhortation,

Come

Come out from among them, and be ye separate (from those Idolatrous Infidels) *touch no unclean thing*; meddle not with their Idolatrous services, nor any of their wicked wayes. You would be more assured that this is the sense, if you would but turn to the place from whence these words are cited (as the Margin directs you) *Isa.* 52. 11. where the Prophet bids not the more holy sort of *Jews* to separate from their prophane Brethren; but the whole Body of the *Iews* to flye out of *Babylon*; as any body may see that reads the place. And therefore they cannot be urged without a notorious force to prove such a separation as you are in, of one part of a society professing belief in Christ, and baptized into his name, and renouncing all Idols whatsoever; from the other. And so Mr. *Geree* I remember a discreet Presbyterian confessed, and explained the words to the same purpose that I do. And so did a noted person long before him * and far more largely, in his

* An. 1610. Mr. Rich. Bernard plain evidences. p. 140, 141, &c.

diſpute againſt the *Browniſts*. For I muſt tell you, thoſe old *Separatiſts* condemned by all honeſt *Non-conformiſts* in former times, ſought to juſtifie their Schiſm from the Church of Chriſt from this very place: and the very truth is, ſo did the ancient *Donatiſts*. Who, to make a fair ſhew for their fearful Schiſm, cryed out juſt as you do now, *Come out from among them, touch no unclean thing: Depart, depart, ſeparate your ſelves. Have no fellowſhip with the unfruitful works of darkneſs. Be not partakers of other mens ſins: What hath the Chaff to do with the Wheat?* which are the very words now Ignorantly imployed by your party againſt us; with as little knowledge of their ſenſe and meaning, as of their being the rotten tooles wherewith thoſe Schiſmaticks ſought to overthrow the whole Church.

N. C. How come you by more knowledge than other folk in this matter? Can you tell what the *Donatiſts* ſaid?

C. Yes,

C. Yes, without reading St *Auſtin.* For I can believe an old Engliſh Divine who lived above half an Age ſince, that acquainted me with this; and ſhewed withall that thoſe proud people had the ſame anſwer to this place from that Father, which I have now given you. Theſe words, ſaith he, *They underſtand carnally, have cut themſelves into ſo many diviſions, into little bits; in this Africa alone. For they do not underſtand that no man is joyned with Infidels, but he that committs the ſins of Pagans, or elſe doth favour thoſe that do ſuch things,* &c. *And who hath fellowſhip with darkneſs, but he that by the darkneſs of his conſent, forſaking Chriſt, doth follow Belial? who puts his part with Infidels, but he which is partaker of that Infidelity? For that way he ceaſeth to be the Temple of God; neither other ways doth he joyn himſelf to Idols.*

Mr. G. Gyfard plain Declaration that our Brownists are full Donatiſts. p. 19. An. 1590.

N. C. I am convinced of this. But may we not gather by proportion, that we ought to ſeparate from the

wicked sort of Christians though it be not here intended?

C. Hear what Mr. *J. Geree* answers to this. *No. All that can be inferred is, that we should avoid needless familiarity with the wicked, and all society in sin: To keep them from the Sacrament if we can; But if it be not in our Power; not to omit the Sacrament, because they partake of it.* In which he followed the resolution of St. *Austin* who immediately after the words before mentioned, adds these as my Author tells me; *And they which are the Temples of the living God, and in the midst of a crooked and perverse generation appear as lights in the world, having the word of life; nothing doth infect them, which they tollerate for Unities sake; nor are they pent up in any strait, because God doth dwell in them and walk in them. And they depart in the mean time out of the evil, and are separate, at least, in heart; lest happily while they would separate by the sedition of Schism, they should rather be spiritually separated from*

Resolution of 10. Cases 1644.

B. 2. against Parmen. cap. 18.

from the good, than corporally from the bad. This old Divine alſo admoniſhes us very well out of the ſame Father, that when the multitude of the Aſſemblies of the Church are free from that crime to which Excommunication is denounced, it is very healthful; and becauſe ſo many avoid him he will be ſtricken with fear and healed through ſhame. But when the ſame ſickneſs hath taken hold of very many, there remains nothing elſe to the good, but ſorrow and bewailing; that ſo they may eſcape that deſtruction which is like to come on the multitude of the wicked. And in very deed ſaith he, if the contagion of ſinning hath invaded the multitude, the ſevere mercy of Divine diſcipline is neceſſary: but the counſell or enterpriſes of ſeparation are both vain and pernicious, yea *ſacrilegious*; becauſe then they become both impious and proud; and give more trouble to the good which are weak, than they correct the ſturdy ones who are evil. And concluding

ing this point, he gives this Advice; Let a man therefore with Mercy correct what he can; and that which he cannot, let him bear with patience: and with love let him mourn and lament, untill He from above do either redress and amend; or else differre untill the harvest to root out the tares, and to winnow out the chaff. And here he alledges the example of St. *Cyprian* that holy Martyr, who had been Bishop of *Carthage*, and describes the multitude as full of gross sins, yea many of his fellow Bishops as spotted with very foul crimes; but yet he communicated with them (though not in their sins which he evermore reprehended, yet) in the Sacraments and holy Worship of God. Nay, he shews that our Saviour himself did not separate in Body from the *Pharisees* and *Saduces* and multitude of common people, but met with them at the Temple: And it is also plain that the *African* Church which in St. *Austin*'s dayes besides their evil manners, held some other ble-

blemiſhes which cannot be charged on ours; for by his own complaint it appears, there were ſuch a multitude of Rites and Ceremonies then in uſe, that they were a very great burden, and the Church was oppreſſed and groaned under them. And therefore I think your preciſeneſs in ſeparating from us is more like the diſdainful and proud Religion of the *Scribes* and *Phariſees*; than the humble and charitable purity of our bleſſed Saviour.

N. C. If you take theſe old Fathers for your Guides they will lead you I know not whither. They held many ſtrange Opinions.

C. I ſuppoſe you would ſeparate from them too, if they were alive. But what think you of Mr. *Calvin*? He is a more modern Father, and you may think perhaps more inlightned; will you ſtand to his Judgement?

N. C. Why? What ſays he?

C. He tells you, that "whereſo-"ever the Goſpel is purely preached

"and

"and the Sacraments administred ac-
Instit. Book. 4. Cap. 1. Sect. 9. "cording to the institution of Christ,
"there is the Church of God. And
"if the very multitude hath and ho-
"nours these; it deserves without
"doubt to be esteemed and judged a
"Church; because it is certain that
"these things are not without fruit.
"And if you look a little further to
Sect. 10. "the next Section he repeats it again
"with much earnestness. *There ap-*
"*pears* (in such a multitude as he
"mentioned before) *neither a deceit-*
"*ful nor doubtful face of a Church: of*
"*which no man may either despise the*
"*Authority, or refuse the Admoniti-*
"*ons, or resist the Counsels, or mock at*
"*the Corrections; much less* depart
"*from it, break in sunder the* Unity
"*of it, and go unpunished.* For the
"Lord so highly esteems the Com-
"munion of the Church that he
"counts him for a Traiterous Run-
"away, and forsaken of Religion,
"whosoever shall stubbornly estrange
"himself from any Christian fellow-
"ship: So that it be such a one as

"hath

"hath a true Miniſtry of the word "and Sacraments. He ſo commends "the Churches Authority, that when "it is violated, he judges his own di- "miniſhed. Do you hear this?

N. C. Yes. But -------

C. "To prevent all your exceptions, look further into the 12. Sect. "and there he will tell you that the "fellowſhip of ſuch a Church is never "to be caſt of, *though it ſwarm full of* "*many faults.* Yea, and there may "be ſome faultineſs crept into it in "the Adminiſtration either of Do- "ctrine or of the Sacraments, yet it "ought not to eſtrange us from the "Communion of it. For all the Ar- "ticles be not one ſort: and there- "fore we ought not raſhly for every "*light diſſention* forſake the Church, "&c. But then, in the next he tells "you, that in bearing with the im- "perfections of life, our gentle ten- "derneſs ought to go much further. "And in the next but one, that it is "*one thing to ſhun the private company* "*of a wicked man*; *and another for ha-*

"*tred*

"*tred of such to forsake the Communion of the whole Church*: which is to be more rigorous than St. *Paul*. And
Sect. 16. *although this temptation to forsake the Church may by an indiscreet zeal of righteousness, enter into the thought of a good man; yet we shall find that too much preciseness grows rather out of Pride, disdainfulness, and false Opinion of holiness; than of true holiness and true zeal thereof.* They that are bolder than others, and as it were the *Standart-bearers* to make any departing from the Church, for the most part do it upon no other cause, but their despising of all men, to boast themselves to be better than others. But I think I had best let the rest alone; lest you say I rail upon godliness (of which this separation is now grown a great note) though in Mr. *Calvins* words.

N. C. We are not to mind what men say? nor to have their persons in admiration.

C. No? Not what your own Ministers say? sure their words are another

other Gospel with you, or else how come you so to misunderstand the old?

N. C. They are good men, and so we value what they say.

C. I'le shew you then that they have said the very same in behalf of our Form of Divine Service, that I did the last time we talkt together: and that they condemn this *withdrawing* from us, which Mr. *Bridge* makes the mark of a *Saint*.

N. C. Pray let it alone: It will be too long.

C. Let me tell you thus much: that they told their Brethren of *New-England* heretofore, that *if we deny communion with such a Church as ours, there hath been no Church these* 1400. *years with which a Christian might lawfully joyn.* Nay, that *if such scruples as are now in your heads may take place, it will be unlawful to hold communion with any Society under Heaven*: and that as for *making an Idol of* the

Letter of many Ministers in Old England requesting the judgment of their Brethren in New Engl. concerning 9. Positions 163. with their Answer 1639. And the Reply 1640. Published afterward by Mr. Simeon Ash, and Mr. W. Rathband, 1643.

the Common Prayer (which by the way was a phraſe they themſelves made uſe of afterward) it might be as well ſaid, that *they made an Idol of their conceived Prayers.* And therefore what evil ſpirit is it that now poſſeſſes ſo many of your *Presbyterian Miniſters,* and hath driven them, as if they were out of their wits, from our Church, and their own Principles, and from all the Churches of Chriſt, that now are or ever were?

N. C. Pray do not ſay ſo.

C. They have granted me that for 1400. years there never was any Church, with which we might hold Communion if not with ours: and I will prove that there hath been none for theſe 1668. years.

N. C. You are ſtrangely bold.

C. No bolder than Mr. *Calvin*; who will give you good ſatisfaction, if you read the Chapter to which I referred you, that the Church of the *Jewes* in our Saviours time, and the Apoſtolical Churches afterward, tollerated greater Vices in manner, and fouler

fouler Errors in Doctrine, than were in any Church from which in his days a ſeparation was made. And I will ſhew you diſtinctly, either now or when you will require it, that thoſe Churches planted and watred by the Apoſtles, had thoſe Corruptions in *Doctrine*, *Worſhip*, *Manners*, *Diſcipline*, and *Government*, which cannot be pretended to be in ours: and yet there was no ſeparation of ſome Members from the reſt: Nay: the Apoſtles notwithſtanding all theſe, ſpeak very well in general of all, becauſe of the graces of ſome. They call them all *Believers* & *Saints*; and none knew then any other *Men of the World*, and *Unbelievers*; but *Pagans*, ſuch as did not acknowledge *Jeſus* to be the Lord.

N. C. I am loth to give you ſo great a trouble. But I pray anſwer me one Scripture which ſeems to be againſt this; when it ſaith, *The Apoſtles ſeparated the Diſciples.* Act. 19. 9.

C. Admirably argued! The Apoſtles ſeparated the Diſciples from

thoſe that were not Diſciples, and therefore we may ſeparate Diſciples from Diſciples.

N. C. How ſay you?

C. The Apoſtles I ſay were ſent to preach the Goſpel and make Diſciples to Chriſt, baptizing them into his Name who believed on him. Thoſe who would make profeſſion of Chriſt they gathered into a new Church from among the *Jews* and *Pagans* who diſown'd him. And accordingly here in this City having won ſome to believe, and made them Chriſts Diſciples, they ſeparated them from the reſt of the *Jewiſh Synagogue*, who blaſphemed Chriſt and would acknowledge no other Religion but that of *Moſes*; to be a diſtinct ſociety by themſelves, and no longer Members of the *unbelieving Synagogue*. From whence you would infer, that one Chriſtian is to be ſeparated from another Chriſtian, and believers gathered from believers; if one part appear to us Pious, and the other Vicious: which is juſt as if the Apoſtles out of thoſe

thoſe few Diſciples ſeparated from the *Jews*, had made another leſſer Church, ſeparated from the reſt of the *Diſciples*.

N. C. I ſee my Error plainly: And ſhall remember hereafter if I can, not merely to nibble at the Scripture, as you called it, but take it altogether. But Mr. *Bridge* affrights us horribly with one place, which propheſies he ſayes of the greateſt ſeparation in the later dayes, that ever was. It is in the *Revelation*, where the Spirit cryes, *Come out of her my people, that you be not partaker of her ſins. There ſhall be the greateſt ſeparation, and that provokes the Antichriſtian party*; as his words are, p. 179. of the Book before mention'd.

C. I remember them very well, *Rev.* 18. 4. But do you ſtill take Mr. *Bridge* for a Prophet? Have I not ſhown you what a rare *Seer* he is in the *Revelation*?

N. C. I have heard others beſide him mention this place. Mr. *Gaſe* I remember gave us this reaſon to

Englands Incouragement to wait on God, p. 69.

hope that God would be gracious to *England*, and that *Babylon* should shortly fall; *becauſe he had begun with ſuch a diſtinct and audible voice from Heaven, to call his people out of Babylon, ſaying, Come out of her my people*, &c. 18. Rev. 4. *Her Idolatrous bowings, cringings, Altars, Croſſes, and curſed Ceremonies, falſe Worſhip, falſe Doctrine.*

C. You need ſay no more; I have it perfectly in mind as well as you. And you were wont I know, in thoſe dayes to believe that they knew the deſigns of Heaven, as well as if they had been Counſellors of State in that kingdom: and conceived the News they told you of what was coming, as ſure and certain, as if they had layn in the Boſom of St. *John* as he did in our Saviours. But I hope by this time you are convinced they were only drowſy dreamers, that knew nothing of his Mind: and ſee that they are but like a poor Mouſe which having but one hole, is eaſily caught. *Babylon, Babylon* was all they

they had to say then, and thither they run now. These are the *Magical sounds*, whereby they would astonish you: the *Mystical words* whereby they practise all their Sorceries upon you. Stop but your ears against these, and you are free from their Enchantments; for they can never prove that the *Church of England* is this *Babylon* from whence his people are call'd, or that she hath taken so much as one sip, or kiss'd the Cup of her Fornications.

N. C. I never ask them, indeed, to prove this.

C. No, You took it very lovingly upon their word: and ran after those whom you fancied and were inamoured of, with an implicit Faith; as if you had tasted too deep of the Cup your selves. If you did but hear them say, *Mystery, Mystery,* (the very word you know in the forehead of the whore) presently you bowed to them, and thought you were under the teachings of an infallible Spirit. And you remember I suppose very well, that those two and all the rest of the

Miniſters that were wont to preach before the Parliament, and in the greateſt Congregations, generally choſe their texts out of the *Old-Teſtament*, ſeldom out of the *New*, unleſs it were the *Revelation*.

N. C. What of that?

C. By which means they furniſhed themſelves in an abundant meaſure with ſuch Compariſons, as did them admirable ſervice. They could eaſily contrive it ſo, that they might ſeem ſuch a ſelect number as the *Jewes*, the peculiar people of God; and we like the *Ægyptians*, and *Babylonians*, or what other accurſed Nation they pleaſed. And ſo applying all thoſe places which ſpoke of them, to us and our times; they excited in you the ſame hatred againſt us that was in the *Jews* againſt thoſe Nations; and made you think it as neceſſary to ſeparate from us, as for the *Jews* to come out of *Babylon*. Nay by a wonderful Art, or prodigious Inchantment rather (which argues your great dulneſs) they firſt raiſed your fancies,

fancies, put words into your mouths, and taught you to expect all that they had a mind should shortly come to pass; and then they made the expectation they had wrought in you an argument that it should come to pass. Thus I remember one of your Divines incouraged the Parliament to expect the overthrow of *Babylon*, *because, said he, the General talk throughout the Houshold among the Domesticks is, that Christ their King is coming to take possession of his Throne. This they not only whisper, but speak publickly. Now you know before Kings go to a place, their purpose is first known among the Domestick Servants, and talk't of within doors first, and then abroad and Harbingers prepare the way. This hath been the news throughout the houshold, and Harbingers have been sent abroad: It is a sign that he is not far off; it will not be long before he come.* Mr. H. Wilkinson. Sermon upon Zach. 18. 19. pag. 21.

N. C. Cannot you repeat a sentence without laughing?

C. If you had not been very gross you would have either laught or been angry

at thoſe that did not ſee or would not take notice of the cheat. How came you, I beſeech you, to whiſper this and afterward talk it abroad, that Chriſt was coming to ſit upon his Throne? Had you any relation of it? Did you that are his *Domeſticks* hear Chriſt the King ſay ſo? Or were you not told ſo by theſe pretended Favourites of his, and believed them without asking whence they had the News?

N. C. Undoubtedly we never thought of it, till we heard it preach't and proclaimed by them.

C. And then when your heads were fill'd with this conceit, and they had ſet your tongues agoing, and made this the General talk; they ask't you (if you were apt to deſpond) why do you doubt of it? Be of good chear; without queſtion he is not far off; for otherwiſe you would never have talk't ſo much of his coming. Which was no more in *plain Engliſh* than this; you would never have believed us, if it were not ſo, were not theſe rare devices

devices to ſupport the peoples confidence? And were not the people very blind that could not diſcern this foul Impoſture? Never talk now of the Sottiſhneſs of the multitude in the *Romiſh Church*; for they are coſened by neater Legerdemain than this. Which is juſt as if I ſhould entertain a Child a long time with hopes of Plums and fine toyes coming from ſome Fair: and when he began to doubt of it, ſhould tell him; thou haſt talk't of them ſo long my Child, that without queſtion they will be here by and by; how is it poſſible that thou ſhouldeſt be in ſuch expectation of them if they were not at hand?

N. C. No more words: You have ſaid enough to make a Child underſtand the deluſion.

C. And yet you ſuffered your ſelves to be wheedled and cheated thus over and over again: as if you would croſs the Apoſtles rule, *and be Men in Malice, but Children in underſtanding.* You heard your Miniſters pray, for inſtance,

instance, that *Babylon might fall, and the walls of* Jerusalem *be built.* And then you heard them stirring you up with the greatest vehemence *to give God no rest till* Jerusalem *was made a praise in the Earth.* And when they set you all on fire with these desires, then you were very well contented to be made believe, it was a certain sign God would do the business, because he had put it into your hearts to be so earnest for it. How is it possible said they, that there should be such a spirit of grace and supplication poured suddenly on the Nation, if Christ were not coming down after it? *Since God hath knit the hearts of his people in such a Holy Conspiracy as it were to besiege Heaven with their Prayers, all is not to be given for lost.* a *God hath taken off the bridle of restraint from the lips of his people.* b *The Prayers of Gods people are gone up to Heaven in great Assemblies, and have surrounded the Throne of Grace: God was never so tempted to bow the Heavens and come down to the rescue of his People.* c *God will*

a Mr. Case, Engl. Incouragement to wait on God, p. 77.
b Pag. 78.
c Pag. 79.

will bow down *his ears to them*: *if they cannot come to God, he will cause his ear to come down to them*; *He will make a* hard shift (*as it were*) *to hear, rather than their prayers be lost*. d

d Pag. 80.

N. C. You make me blush to think how we have been gull'd.

C. So you will be still. And it is no wonder they make so bold with you; since they were so bold with God and with his holy Word; which they drew to be instrumental in the Cheat. They sanctified every design with some text of Scripture or other, and with many prayers: *till they had defaced the certainty of Holy Writ*; *and made no other thing of it than a Nose of Wax, which may be turned any way as will serve our purposes.* * You need not be angry: they are the words of one esteemed heretofore; though I know not what thoughts you would have of him, or he of you, if he lived now. If I may pass my conjecture, I think he would take you to be the very spawn of those *Brownists*, which were so justly detested in those dayes.

* Mr. Knewstubs against the Heresy of N. N. pag. 61.

For

For he would hear the same words and phrases out of your mouths now, which he heard in those dayes from theirs, who cryed out upon an *Idol Church*, an *Idol Ministry*, an *Idol Government*: And, as if they were sure to carry the cause by these outcryes, they never ceased to pour out these Accusations, wherewith the people were terribly affrighted. For they poor souls never considered that if all were granted that such words import, it would not prove a separation should be made from our Assemblies. For in what sense can a Minister be said to be an *Idol*, but in such an one as the people of *England* were called so, by one of you?

N. C. What sense should that be?

C. I'le repeat his words if you please; which you may find in a Book put forth on purpose to prevent a *Peace* between the King and Parliament, upon any terms than such, as should make the King yield to all their desires. We have long pre-

Plain English, pag 27. 1643.

tended

tended zeal (ſaith that Author) againſt *Idolatry*, when in the mean time we are all become one *Idol*. *We have eyes and ſee not* an Army of Papiſts, not only with *permiſſion* allowed to uſe their own Religion, but with *Commiſſion* appointed (in event) to deſtroy ours. *We have Ears and hear not* the continual blaſphemies againſt our God, the reproaches and ſlanders againſt our Parliament. It cannot indeed be ſaid *we have mouths and ſpeak not*, for they that do leaſt commonly ſpeak moſt: But I am ſure I may ſay *we have Feet and march not*; *hands have we, and handle not the Sword and Shield.*

N. C. You love ſtill to be rubbing theſe old ſores, as I told you once.

C. Not I. But I love to rub up your Memory, that you may reflect how your beloved phraſes are applied to all purpoſes; and ſee that an *Idol Miniſter* can ſignify nothing, but one that doth no more of the work of a Miniſter, than the people, it ſeems, did of your work of fighting againſt the

the King; till they were alarm'd by such clamors as these, and affraid to be thought *Idolaters*, or an *Idol people*. In short, he is such a person as the Shepherds of *Israel* were when they neglected their Office, and took no care of the flock committed to their trust: From whom notwithstanding the People of *Israel* were not to withdraw, nor to renounce all communion with them, and obedience to them. But besides this I would have you know, that if there be any Ministers among us that are but like *Idols* and *Images* of men: there are those (and thanks be to God good store) who hear and see and speak, and do the will of God, in the places where they are set.

N. C. I am convinced of all this.

C. But I pray once more observe whether all such writers and preachers as Mr. *Bridge* and the rest of the separation in which you are ingaged, do not take more pains to prove the danger of Idolatry and the hainousness of the sin; than to tell you what Idola-

Idolatry is, and to prove that it is Idolatry to joyn with us. Their way alwayes was to prove little and to accuſe ſtoutly; to declaim loudly, and not reaſon; to terrify the people by a dreadful ſound of words and raiſe great paſſions in them; not to inform their judgments what they are to do and what to avoid. And for that purpoſe nothing hath ever done them better ſervice than *Babylon*, and *Ægypt*, and the *Golden Calves*, and *Idol* Miniſters, *Idol Service* and ſuch like words of no certain and determinate meaning. And to ſay the truth, in this, as Mr. *Can* himſelf could not but obſerve a great while ago: conſiſts a great difference between Chriſts inſtitutions, and mens inventions: *Whatſoever God will have us do or not do, he layes down the ſame openly, preciſely, manifeſtly; but when Satan ſpeaks by his Inſtruments, he ſpeaks ſo ambiguouſly and cloakedly, that one knows not how to take it, nor which way to apply it* *. Which if you will but apply (as Mr. *Ball* told him) to your own

* So I find his words cited in Mr. J. Balls book againſt him, pag. 88.

own manner of disputing and alledging testimonies, it will discover your-
" selves to be the deceivers; who af-
" fect ambiguous and equivocal spee-
" ches, and seek by mists and foggs of
" strange and unusual arguments, and
" sentences wrested to a contrary
" sense to blind the eyes and puzzle
" the understanding of the simple. For
" you hide your selves under the
☞ " terms of *false Church, false Ministry,*
" *false Prophets, false Worship, flying*
" *from Idolatry, taking heed of Idols,*
" &c. which you have taken up in a
" peculiar sense; and running along
" in that strain you pervert the Scrip-
" tures, wrong Authors, confound
" things to be distinguished, dispute
" sophistically; and while you boast
" of *clear proofs, divine precepts, ex-*
" *amples* and practices of Forefathers,
" &c. You only raise a dust to dazzle
" the eye. For let the matter be
" look't into, and you have neither
" divine Precept, nor example of
" godly Forefathers to justify your
" separation. What you teach hath been

"been condemned in Schools, cryed "down in Sermons, disallow'd in all "the Churches of the Saints from "the very beginning to this day.

N. C. You are heated now to some purpose.

C. It is better you should blame my zeal, than I blame my own chilness; and I had rather a great deal be condemned of some violence, than of a lazy indifference in these matters. For who is there that values his Religion, and reverences the Sacred Scriptures, that can hear them thus abused and not have his spirit stirred in him?

N. C. There are those who think they smell something else that stirs the spirits of your Ministers.

C. What should that be?

N. C. Envy and anger that any men should be liked better than themselves. It troubles them to see any body leave their Churches and follow our Ministers; because they would not be thought less able than they. And it's possible their con-

gregations may be thin, when so many have withdrawn themselves from them.

C. There is an old saying, that *no man ever sought another in the Oven, who had not been there before himself.* Had not your Preachers been heretofore tickled with the sight of full Congregations and the fancy of having many followers; they could never think Multitudes and throng'd Assemblies(which many do not want) so necessary to the contentment of any man of worth among us. And were not you intollerably proud and conceited of your selves, this imagination could never have entred into your heads, that it dejects our Ministers to want your company. What are you that they should tremble to hear you say in a threatning manner, *We will never hear him more?* Are you the only men of Wisdom; the sole Beauty of Christian Assemblies? Is all their labour lost if you be not there to commend it? Are the rest of the people no better than the walls

and

nd the ſeates? Speak man: Is it a great courteſie to a Miniſter that you will be pleaſed to hear him? Muſt he hink himſelf beholden to you that you vouchſafe him your preſence? Nay take it for an honour that you ome and help to make a numerous Auditory; in which you ſhine, as he precious ſtones in a ring? O rodigious Vanity! I have heard indeed that ſome of your Miniſters nade low reverences to you and ſtudied to humour you, as if they hought you deſerved much of them or honouring their Aſſemblies; but know none of that mind: If you will not come to hear them, you may ſtay away, and I wonder who will ave the worſe of it, you or hey?

N. C. If they are not concern'd in his, why do they keep ſuch a ſtir bout ſeparation? cannot they let the eople do as they will and ſay nohing? To what purpoſe is it to make o great a noiſe about ſuch little hings?

C. How say you, little things? Hear Mr. *J. Ball* I beseech you (a person whom you reverence I suppose) who tells you in another Book of his: that how small soever the things in themselves may seem to be, the evil consequences that follow thereupon be both many and great. "It is no "small matter to bury that under the "condemnation of false worship (as "Mr. *Bridge* doth) which the Lord "the Author of all Truth, the De-"terminer of his true pleasing and "acceptable worship; doth allow in "his service. It is no small offence "to forsake the prayers of the Con-"gregation, to depart from the "Table of the Lord, when he calls "to feast with himself; and to break "off Society and Communion with "the Church of Christ, to fill the "hearts of weak Christians with "doubts and distractions, as not "knowing what to do, or what way "to take; to spend time in reason-"ings and disputings of this kind "which might much more profitably "be

Trial of the grounds of Separation, Epistle to the Reader

" be imployed in the practice of Re-
" pentance and holy obedience; to
" expose Religion to contempt, and
" the truth of God to reproach a-
" mong them that delight to speak
" evil. These are sad effects of this
" Separation which I oppose: which
" tends not (as he speaks in his An-
" swer to *Can*,) to the overthrow of
" Antichrist, but to the renting of
" the Church, the disgrace of Reli-
" gion, the advancement of Pride,
" Schism and contention, the offence
" of the weak, the grief of the Godly
" who are better setled, the hardning
" of the wicked, and the Recovery
" or rising of Antichristianism. As
for other evils (which he mentions
not) such as the alienation or abate-
ment of affection even where there
is the neareſt bond of Society; and
the sowring of mens minds towards
their Governours, in whom they can-
not so heartily rejoyce as they ought,
while they take them to be the im-
posers of Idolatrous Ceremonies, or
sinful worship; I will not discourse

of them neither : Not becauſe they are light matters ; but becauſe I have many things to add and would not be too tedious.

N. C. I remember ſomething in Mr. *Ball* to this purpoſe, and I confeſs it affected me *then*, and made me fearful to fall into the ſeparation : eſpecially becauſe of another ſad effect which was uſually obſerved in thoſe days to follow theſe Diviſions, among the people of your Perſwaſion.

C. What is that?

N. C. I heard ſome ſay, that when men ſaw thoſe who were ſo well conceited of their own knowledge, ſincerity and piety above others, miſtake ſo groſsly, and be ſo rigidly preciſe as to make that ſin which God never made ſo ; they fell into diſlike even of all the good that was in them : And diſcerning how little reaſon they had for this ſtrickneſs, preſently imagined they had as little for the ſtrickneſs of their lives and converſations in all other matters.

C. They

C. They told you the truth and you ſhould conſider it now. There is nothing more difficult than to ſever good and evil when they are mixt together. The good is frequently rejected by ſome for the Evils ſake; and the evil received by others for the ſake of the good. Men are wont either to like or diſlike all that they ſee in thoſe of whom they conceive a good or ill Opinion. They that love the piety of ſome Miniſters, fall in love alſo with their preciſeneſs; and they that hate their Preciſeneſs, may fall into hatred of their Piety.

N. C. I am glad you will allow any thing that I ſay.

C. Did you think me of ſo perverſe a humour, as to ſhut my eyes againſt the light of the Sun, becauſe an enemy opens the Windows to let it in? I will ever embrace and juſtifie a truth, come it from whom it will, And I pray know once for all, that I do not approve of thoſe who out of hatred to the ſuperſtition of your people, brand all that are of ſtrict and

holy lives with the name of *Presbyterian, Fanatick* or some such like. But it would do well if you would consider, that which was the occasion of this discourse; how much hurt you do by being so rigid where there is no need. This tempts inconsiderate people on the one side to think it is but needless scrupulosity that makes you careful in other things which Christ indeed hath tyed us unto: at least they will put off your reproofs for their Debaucheries, by accusing you of more precisenes than you have reason for. And on the other side; you observing the unexcuseable looseness of some that are enemies to your superstition; are tempted thereby to strengthen your selves the more in it, and to stand the more stifly in your separation from us. So that both sides are the worse for these differences, and increase their evil humours by these oppositions.

N. C. I cannot contradict you in this.

C. I

C. I must tell you one thing more. While men on both sides have by their contentions and hatreds gone farther and farther one from the other; they have faln at last into most fearful Extremities. On your part, some have proceeded to that degree of detestation, as to condemn us of Idolatry and Antichristianism, and have faln not only into all the dregs of *Brownisme* and *Anabaptisme*, but into the dotages of the *Quakers*, and the men of the *fifth kingdom*. And on our part, some have drawn so far from you, as to fall back into *Popery*, perhaps into *Atheism*, at least indifference about Religion; which are diseases too frequent also among your selves. If therefore the credit of Religion (as Mr. *Ball* again speaks) the glory of God, the Souls of Brethren be dear to us, "what can we do "less than by a just defence of the "Truth, seek the reclaiming of such "as are gone astray, the establishing "of them that are weak in judgment, "but zealously affected to the wayes

"of

"of God; ſtop the ſtream of ſedu-
"cing, free the Godly from unjuſt
"imputations, ſettle peace and unity
"in the Truth among Brethren; and,
"I may add, to keep the whole Na-
"tion, if it be poſſible, from ſuch
"dangerous precipicies as they are
"drawing towards.

N. C. I hope you have a good meaning: But you ſhould conſider that I and the *Presbyterians* are not withdrawn to ſuch a diſtance from you as you ſay ſome are. We do not ſeparate from the Congregations as *Antichriſtian*, nor think that you are not the Churches of Jeſus Chriſt; which was the error of the *Browniſts* and ſuch like *Schiſmaticks*.

C. You ſhould have added, of Mr. *Bridge* and the reſt of his partakers as I have plainly ſhown you: and I wiſh I could not ſay of *ſome Presbyterians* too, who once abhorr'd ſuch rents as they have now made. For what did they mean to call us *Babylon* ſo oft, if they would not have the people think (whatſoever they thought

thought themselves) that we were *Antichristian*? Expound to me all the passages already mentioned; particularly that of Mr. *Case* just now cited: Tell me what you think *of the distinct and audible voice from heaven which they heard to call you to come out of Babylon.* Why did he make the war between the King and You, to be *the battle between Michael and his Angels, and the Dragon and his*? and the peace which some wisht and was sometimes hoped; a *compounding of the business between Christ and Antichrist*? Tell me, if you say true, why they took the liberty to tell you, *That when Episcopacy and Liturgy were restored in Scotland, then Will-worship and damnable Idolatry was set up*? And to pass by the speeches of your railing *Vicars*, why did Mr. *Fr. Woodcock* (in his Lectures at St. *Lawrence* before named) call the Bishops and their Partakers I cannot tell how oft, the *Popish faction* the *Antichristian faction*, the *Antichristian party who slew the witnesses, i. e.* suspended and silenced

Engl. Incouragements. Pag. 106. 126.

Preface to the Book of Discipline.

silenced some Ministers for not conforming to the Laws? Lastly why were these Lectures Ordered to be printed; and every Pulpit suffered to sound with such like language? If all these things were said in heat, the better to stir up the peoples passions; say so, and we have done. You shall never hear a syllable of the late times from me; if you do but ingenuously confess your rashness, and humble your selves for these and such like faults. Or if any of you were then of the mind that Episcopacy was Antichristian (as it is affirm'd in the *view of the Covenant, p.* 34.) a limb or claw of the Beast, as the *Brownists* phrase was, but now are of another opinion; let us know it, that we may rejoyce in the change. *Wise men sometimes change opinions and Counsels, though fools do not.* And they will change for the better as Mr. *Bridge* hath done for the worse. For there was a time when he and his Brethren made this Declaration before God and all the world concerning

ing the *Engliſh* Churches, *In which,* ſay they, *through the grace of God we were converted, that all that Conſcience of the Defilements we conceived to cleave to the* True Worſhip *of God in them, or of the unwarrantable power in Church-Governours exerciſed therein, did never work in any of us any other thought, much leſs opinion; but that multitudes of the Aſſemblies and Parochial Congregations thereof were the true Churches and Body of Chriſt, and the Miniſtry thereof a true Miniſtry; much leſs did it ever enter into our hearts to judge them Antichriſtian.* Why they ſhould ſay *Multitudes* and not *all,* ſince they had the ſame form of Divine ſervice and were under the ſame Government, I know not; for it cannot be meant of ſuch Churches where the Miniſters were choſen by the People, which were but few. Nor am I concern'd to know the ſenſe of thoſe words; but I would gladly know if they pleaſe, why they cannot now ſee multitudes of ſuch Churches; and by what new light

Apologet. Narration 1643. pag. 6.

or

or Revelation Mr. *Bridge* hath discovered our Worship and Churches to be Antichristian, from which the Saints must come forth and separate themselves. Or rather (for now you would have me speak to you alone) why so many *Presbyterians* withdraw themselves from our Prayers and Sacraments, and hold separate Assemblies in opposition to ours? You do not make your cause the better but the worse by this acknowledgment, that you do not depart from us as no true Churches of Jesus Christ: and stand condemned by your own declared Principles, and all the writings of your Forefathers. *To forsake the true Churches of Christ* (saith Mr. *J. Goodwin* himself) *and the Ministry thereof, where men have been converted and built up, and have converted and built up so many, with the setting up of new Churches, against the leave and will of the Civil Magistrate, without the consent of those Churches departed from, and to the scandal and grief of so many godly Ministers and Christi-*

Letter to Mr. Thomas Goodwin from Mr. Jo. Goodwin before he turn'd Independent.

ans,

ans, nay the scandal of all reformed Churches; and this under the pretence of spiritual power and liberty purchased for them by Christ; had need have a clear and full proof, and not be built only upon such weak and slight grounds, as flattering similitudes, witty allusions, remote consequences, strain'd and forced interpretations from hard and much controverted Scriptures. What clear proofs he afterward found I cannot tell, but when he had rent himself even from the *Presbyterian Churches*, he could not but give this Honorable Testimony to ours; *That Travellers from all parts confirm'd, that there was more of the Truth and power of Religion in* England *under the late Prelatical Government, than in all the Reformed Churches besides.* Therefore I must beseech you again to consider what solid grounds you have for forsaking such a *Church* as this; which hath been the *Mother* of so many pious souls, and extorted such praises even from those undutiful children, who out of I know not what humor, lift

Sion Coll. visited.

up

up their heel againſt her. What ſpot do you ſpy in her now, which you could not diſcern heretofore? Or if there be any, what foul Monſter ſhould it be that thus affrights you, if indeed we be not the Beaſt, nor any limb of him? You that profeſs ſo much *tenderneß of Conſcience*, ſhould rather methinks, be horribly afraid, ſince you think we are a Church ſtill united to Chriſt, leſt by ſeparating from us, you cut your ſelves off from him, and run in time to the greateſt extremities, and utterly renounce and diſown us. For as Mr. *Ball* hath well obſerved, *They that have once broken off from us, have run from one error into another, after the fond imagination of their heart, till they have daſht themſelves againſt the Rocks.* And indeed how can you expect it ſhould be otherwiſe. "There "is but one Body, the *Church*; but "one Lord or Head of the Body, "*Chriſt*: whoſoever ſeparates from "the Body, therefore ſeparates from "Chriſt in that reſpect. And if we with-

"withdraw our selves from him "where he graciously invites us to "feast with him, may we not justly fear "he will withdraw himself from us, "and make us seek when we shall not "find him? This voluntary separa-"tion from the Lords Table and the "Prayers of the Congregation, is a "willing excommunication of our "selves from the Visible tokens of the "Lords presence and Love. And if "it be a grievous sin in Church "Governors to deprive any Member "of the Church of all Communion "with the Visible Church upon light "and unnecessary occasions, is it not a "greater sin in the Members to deprive "themselves of the same Communi-"on upon the like or less occasions? Without all doubt, this sin will be punished with blindness of mind if you persist in it. Such offenders having run (as I am able to prove) from one thing to another with the greatest confidence, till they came to think themselves inspired and full of the Holy-Ghost, even when they

rail'd and reviled all other Churches: and when those heates failed, to think that all Religion was a mere hypocondriacal Deluſion. This Mr. *Calvin* aſſured you long ago would be the fate of Separatiſts from ſuch a Church as Ours; *Becauſe they diſſolve* (ſaith he) *the ſacred Bond of Unity*; *no man ſhall eſcape this juſt puniſhment of his divorce, that he ſhall intoxicate himſelf with moſt peſtilent errors, and moſt foul dotages*. Nay, your own Miniſters could admoniſh you heretofore; *that when Religion either by choice or force is propagated in Corners, many Heretical Doctrines are hatched and preached, and afterward, it may be, printed too; which had not been conceived nor divulged if the Authors of them had continued in the ſociety of publique Aſſemblies*. And therefore you, ſhe thinks above all other men ſhould dread the ſad effects of this new ſeparation; as much as thoſe men do the ſea, who feel themſelves yet wet, and come forth dropping from a wreck. Remember your own

Advertiſement upon Phil. 1. 1. before the Annot. on the Bible 1645.

own ſad complaints and Lamentations, the Shriekes and the Cryes, which are yet freſh in our ears; Remember what Rocks you daſh't againſt when you had once forſaken our Company and broken the *Bond of Unity*. Call to mind how many perſiſted; and in what danger all were to be loſt. Did you not pray the *five Brethren* to conſider in the beginning of the Storm, that in their Church way into which many were running, there would be no end of Schiſms: but every two or three members if they pleaſed might ſet up a Church by themſelves? Witneſs the rent in that Church where Mr. *Bridge*, and Mr. *Sympſon* were teachers at *Rotterdam*. Where Mr. *Sympſon*, as Mr. *Edwards* informs us, having only a Merchant and his wife, joyning with him at the firſt, ſeparated from Mr. *Bridge* and ſet up a new Church of their own: of which a Woman (Mrs. *White*) was the foundreſs as Mr. *Bridge* himſelf hath ſaid. And when they were thus torn in ſunder,

Antapologi. ap. 29. p. 117

both parts of the Diviſion fell together by the ears among themſelves. There was a new rent in Mr. *Sympſons* company, and Mr. *Ward* colleague to Mr *Bridge*, was depoſed from his Miniſtry and office by Mr. *Bridge* his Church, for ſome frivolous differences. And ſuch was the bitterneſs, revilings and reproaches expreſſed in the letter that paſs'd between them, that the Readers ears would tingle ſhould he hear them. In ſhort, the *Jews* and the *Samaritans* were not greater Enemies, than theſe were one to another; as my Author affirms.

N. C. Mr. *Edwards* you mean.

C. Yes, and I hope you think him a good one now, as you did heretofore. If not, I can juſtify what he ſayes out of a learned *Dutch writer* if you pleaſe.

N. C. I am not much concern'd about this.

C. But you are concern'd to keep in mind theſe ſcandals in ſeparate Congregations. And it will do you no hurt, I am ſure, to reflect a great deal

deal farther back; and consider what work the ancient *Separatists* of our Nation made in the same Country. *Johnson* and *Ainsworth* fell out at *Amsterdam*, and their Congregation was divided into two, one of which excommunicated the other. The two *Johnsons* also, though Brethren in nature as well as Religion, fell into such a fiery contention upon a small occasion, that *George* the younger, became a Libeller and loaded his Brother and others with many reproaches, and that in Print; to remain for ever. The Elder broke fellowship with him and with his own Father (who took part with *George* and cursed the other with all the curses in Gods Book) and this breach was confirm'd by the heavy sentence of Excommunication, and both Father and Brother delivered up to the Devil. But then at *Leiden*, *J. Smith* condemned them all, and accused them of Idolatry; telling them that their Constitution was as very a *Harlot* as either her mother *England*, or

Grandmother *Rome*; and that the Separation was the *youngeſt and faireſt daughter of* Rome *the Harlot.* The reaſon was, becauſe they look't into their Bibles when they preach't, and into the Pſalter when they ſung; For *the Holy Scriptures,* he ſaid, *were not to be retained as helps before the eyes in time of worſhip, and particularly that it was unlawful to have a Book before them in ſinging of Pſalms.* Beſides, their Government he thought was *Antichriſtian*; becauſe they joyned to *Paſtors,* other *Doctors* and *Rectors,* which was an humane invention. And ſo he fell to the Anabaptiſts; where he made alſo a new ſect, by baptizing himſelf. If you pleaſe to have ſome of his Words perhaps they may be uſeful to you; when *Popiſh prelacy,*

In his Book called, the Differences of the Churches of the Separation.

"ſaith he, was ſuppreſſed, and the "*Triformed Presbytery* (viz. *Paſtors,* "*Teachers* and *Elders*) ſubſtituted; "one *Antichriſt* was put down, and "another ſet up in his place: or "the *Beaſt* was ſuppreſſed and *his I-*"*mage* advanced. And therefore, as

"they

"they that submit to the *Prelacy* are "subject to that wo of *Worshipping the* "*Beast*; so they that submit to the "*Triform'd Presbytery*, are in like "manner liable to that wo denounced "against them that *Worship the Image* "*of the Beast.*

N. C. I perceive what you are going to say, you would have me mark again, how every Party paints their Opposites in the shape of this ugly Beast; to terrify simple people with it, as we do children with Bugbears.

Mr. R. Bern. Plain Evidences, An. 1610. p. 6.

C. And whosoever reads and considers these things will be I think, of old Mr. *Bernards* mind who told this Nation threescore years ago, that *it is better to endure corruptions in a Church, than be turmoiled with such distractions, and to be brought into such confusions: even a* Babel *of languages, of opinions, of Assemblies, of Governing, of Government and what not. It is a blessing to be Well; but a greater blessing to know it, and so to abide.* For besides other Separations which I

could tell you of, the issue and result of all was this; *the decay of all true piety*, and a turning all Religion into wrangling, censuring and condemning one another. For, as *all that have declined to that Schism* (mark it I beseech you, if the character do not concern some of you) are *found to be exceeding proud, and disdainful towards all that are contrary minded; Yea even such as (before they were infected with that leven) were patterns of all love, modesty and humility to others: So will they not acknowledge nor reverence any of the most excellent Graces that God hath given to any of his servants among us, nor so much respect them, as the very Papists will do. No, they profess greater detestation and despight to the most godly and most sincere men among us, than they do to such as are most notorious in Prophaneness and Malice to the Truth.* And a Divine more ancient than these, gave this remarkable Description of the fruits produced by separate Congregations. Look upon the people saith he, and

Confutation of the separatist agreed upon long since by the joynt consent of many non-conf. Ministers, published by Mr. W. Rathband, 1644. part. 4. p. 62.

you

you shall see very many who not regarding the chief Christian Virtues and godly duties; as namely to be meek, to be patient, to be lowly, to be full of love and mercy, to deal uprightly and justly, to guide their families in the fear of God with wholsome Instructions, and to stand fast in the calling in which God hath set them; give themselves wholly to this, even as if it were the sum and Pith of Religion, namely, to argue and talk continually against matters in the Church, against Bishops and Ministers, and one against another on both sides. Some are proceeded to this that they will come to the Assemblies to hear Sermons and Prayers of the Preacher, but not to the Prayers of the Book: which I take to be a more grievous sin than many do suppose. But yet this is not the worst; For sundry are gone further and faln into a damnable Schism; and the same so much the more fearful and dangerous, in that many do not see the Foulness of it: but rather hold them as godly Christians; and but a little over-shot in some matters. Which words I have the rather

☞ Mr. G. Gyfford plain Declaration in which he undertakes: not to vindicate every thing in our Church, but that there was no sufficient cause of separation, An. 1590

rather recited, that you may see what thoughts the most moderate men heretofore had concerning the way into which you are falling.

N. C. Truly, I can scarce see for what end you have told me all these old stories.

C. That's strange! I was admonishing you of the care that you should take above all others, not to run into these dangerous paths: who have not only heard all these things from those before us, but also seen with your eyes, and felt by dear experience, the great swarms of Sects and Heresies that have come out of separate Congregations; and the miserable havock they have made of all true Religion and Godliness. Now what security I beseech you, have any of you that the Congregations you begin to draw from us, apart to your selves; shall not break in time into as many little fractions, and produce these bitter fruits which I have mentioned? what charm, what power have you to keep out this evil Spirit, which al-

alwayes haunted the ſeparation? All the Authority which your Miniſters may think they have, hath no foundation but the Paſſions of the common people. It depends for the moſt part on the fancies of rude Artiſans, and Ignorant Mechanicks. Theſe will make their Divinity for them; and they muſt ſtill be inventing new conceits to entertain their Imaginations. They are ſervants to ſuch a world of Maſters, that it is evident they have reaſon to fear their own ſide, as much as ours. And when they have done all they can, they are liable to be thought Impoſtors, as oft as any man thinks he is *taught of God*, and hath a new light ſhining into his mind. Then ſhall you ſee again all thoſe wild fancies fly about which are now in great meaſure fall'n to the ground. *Old England* may become as mad as the *New*: and ſuch a woman as Mrs. *Hutchinſon*, that ſhall take upon her to repeat your Sermons as ſhe did thoſe of Mr. *Cottons*; may be more cryed up than all the Miniſters you have. *N. C.* It

N. C. It is impossible.

C. That which hath been done more than once, may be done again. For the Wine of separation (as two *New-England* Ministers call it) hath such a spirit in it as flyes up furiously into mens heads, and works with a restless violence there. It *hurries them* head-long as they speak, *to strange distances; that in separating from publick, they separate from private; in separating from corrupt Churches (as no Churches) they separate from the purest even those of their own; in separating from pollutions in Gods Ordinances, at last they fall to the storming of some, if not the utter renouncing of all the Ordinances themselves. For when rash and sudden men, are grown Masters of their Consciences; it troubles not them from whom they divide, nor whither they run in separate wayes.* At the very next step they are under the *Ministration of the Spirit*, as the Phrase was in the late times. They live upon Pure and Naked God in themselves, unclothed of flesh and

Mr. Allin and Mr. Shepherds Defence of nine Positions. p. 27.

and Form. They are risen and caught up out of flesh into Spirit, out of Form into Power, out of Type into Truth, out of Shaddow into Substance, out of the Sign into the thing Signified. And so they drink wine new in the Kingdome, even new in the Kingdom; not in the *Oldness* of the Letter, but in the *Newness* of the Spirit.

N. C. I remember how this Wine, as you call it, wrought in the late times, and there are none sigh more than we to think of the spiritual madness that then raged. And I assure you we bewail and lament with many tears our present Divisions; and have kept as many dayes as there are weeks in the year to seek the Lord for the healing of our sad breaches.

C. To what purpose is that, as long as you keep them wide open, by withdrawing your selves from the publick Assemblies of Gods people? You had better spare all that breath; for it is as ridiculous, as if a man should cry and roar under the smart of

of a wound, and yet would not keep himſelf from raking in it continually with his nailes. Why do you not uſe the means of Union if you truly deſire it? What is the cauſe you follow not ſuch Chriſtian Counſel as I made bold the laſt time to leave with you? That would be more effectual than all your faſts and Prayers, which in truth ſerve only to continue the Diviſion and keep our Wounds gapeing. For they are the very things, as you uſe them, which make the Schiſm; and yet they perſwade the people, that *you* are not too blame, but the *Biſhops* only.

N. C. O Sir, that you would but *lay the Saddle upon the right Horſe.* You load us with many accuſations, but the Biſhops are in fault who will not remove the ſubject of theſe contentions. If you were not partial you would admoniſh them, as well as us: and tell them they ought not to ſtand ſo preciſely upon indifferent things, and alter nothing. This would be a ſhort way to remedy all

our

our evils, to take away the things which are offenſive to the weak, and ſo become inconvenient, if not unlawful. And you know who ſaid, that *Contentions* retaining of Cuſtoms is a turbulent thing as well as *Innovations*. Why do you not put them in mind of theſe things, but ſpend your time only in telling us our Duty?

C. I am not ſo well conceited of my ſelf as to think I am alike able to judg, what is convenient, and what is lawful. For it requires not only great underſtanding in the nature of things, but alſo in the nature and temper of men, in the ſtate of affairs at home and abroad; together with diligent and long obſervation, and indeed all the perfections of a prudent Governor; to be able to determine what is moſt expedient for a Church or State; But every Chriſtian may ſoon reſolve or receive ſatisfaction about what is ſinful, or permitted to him. Beſides, were I never ſo skilful, I ſhould not have the

the confidence (to which it seems you are arrived) to instruct my superiors: It is enough for me to deal with my equals. Though modest proposals and humble desires without any noise and stir, I presume would never be disliked from any of us: and had you always taken that course from the beginning, it had been better for you: But you were ever for *assertions and positions* (as my Lord *Bacon* long ago observed) and filled all the Nation as much as you could with displeasure against their Governors; and taught them to esteem the compounding of controversies to savour of mans Wisdom and humane Policy.

N. C. No, we are now for an Accommodation.

C. You do well to put in that word *now*, for it was ever otherways heretofore, and Books were written against it (as I will shew you if you desire it) when you hoped to carry all before you. And it is a great argument of your headiness and passi-

on

on(to ſay no more)that when you had power to accommodate Differences you would not; and now you cry out for it, when it is neither in your power nor ours. For why do you ſay the *Biſhops* ſhould remove out of the way the things that trouble you? Have they power to alter laws and change them at their pleaſure? Are not they bound up and tied to obedience as well as your ſelves? All that they can do is but to joyn their Votes together with many other, to ſettle that Religion which is ſound and good; it being the foundation of all Laws and the common bond of humane Society: and when it is eſtabliſht to take the ſame care that it be preſerved from ſudden and unneceſſary alterations in any thing belonging to it; which are always dangerous not only to Religion, but to the Civil Peace. Now ſince it is plain they judge it not fit to promote a change becauſe of ſome mens diſlike, and none ought to be deſired, in my poor judgment, againſt the Opinion

and without the consent of our Spiritual Governours; who have more Wisdom, and not less piety sure than we; what have you and I to do but to seek peace and unity some other way without alterations? A *Schism* you see is most pernicious, and like to prove most deadly to all Religion———

N. C. Let me interpose one thing which I forgot before. We are not formed into Churches, and so do not make a strict separation from you as others do.

C. So much the greater danger of all the mischiefs before mentioned: that men should grow wild and mad when they are at such liberty, and under no government but their own fancies. This your Ministers cannot but understand well enough: and therefore must either come to us, or cast you into a great many little Bodies by your selves.

N. C. I wish heartily we were united to the main Body of your Church.

C. I

C. I am glad to hear you say so. But if you would have your wishes accomplished, you must contribute with all your power to the ending our quarrels, by studying those things that make for peace. Do not talk of the Duty of your Governors, but think seriously of your own. And since it is manifest as I told you, that they judge it not meet to promote any alteration of that which hath been so long settled; and since it is granted by so many of you that the things enjoyned by Law are not unlawful, and by so many of us they are thought not to be inconvenient; leave these earnest indeavours to alter the *Laws* and alter *your selves.*

N. C. What would you have us do?

C. I would have you settle your selves (and not be thus wavering) in this perswasion, that it is lawful to joyn with us in the Worship of God, as *now established*: And then resolve that it belongs only to those to determine of the Conveniency of

things, who have *power* to do what they beſt like, and *wiſdom* and *judgement* to weigh all circumſtances and make choiſe of the beſt courſe: And that if they miſtake, their error ſhall not be imputed to you, who have nothing to do in ſuch matters. After this, weigh ſeriouſly and often the great miſchiefs of Separation, which far exceed all the Inconveniencies which can be fancied in all our Ceremonies. And then your Miniſters muſt indeavour to make their acquaintance and followers of this belief; and confirm them in it by coming to the Common-Prayer, and informing them that all the ancient *Puritans* (as they were called) did not hold it unlawful to joyn with us, but the contrary, to ſeparate from us. Nay, let them teach them that it is a great deal better to do ſomethings which poſſibly they had rather let alone, than quarrel and break the peace of the Church of God. They have the Example of Mr. *Calvin* for it, who finding that during his exile from

from *Geneva*, they had brought back the use of the *Wafer Cake* of unleavened bread, would not contend about it, though he did not like it. He knew as well as you, it was not commanded by God, and that there was no necessity of it; nay, that this sort of bread had been the invention of the *Papists*, and abused by them to superstition and Idolatry; and that they made *unleavened bread* necessary to the Sacrament, and urged it as of *Divine Institution*, for which causes he dislik'd it; but yet he would not strive, though he would not have been to break a custom, but only to go back where he left them; because he saw it would make a rent. Would you would but imitate his *Discretion*, and we should see an end of our *Disputes*; Especially if you would not be so peremptory; for there can be no peace while you affirm with so much confidence that this and that doubtful thing is the *Mind of the Lord*. St. *Paul* was content (as my Lord *Bacon*, I think, some

where obſerves) to ſpeak in this manner in ſome caſes, *Thus ſay I, not the Lord*: and *according to my counſel.* But now men do ſo lightly ſay, *Not I, but the Lord,* yea and bind it with ſuch heavy denunciations of his judgments; that they diſtract poor Souls that would willingly do all that God would have them, and make Differences ſo wide, that we can never come together. Be modeſt therefore in your affections, deſires, and all your carriage and behaviour. Speak well alſo of the preſent Miniſters that conform in every thing to the Law, who approve themſelves to God and men by their diligence and piety. Be not ready to proclaim the negligence or perhaps evil manners of any. Hear all their inſtructions with Reverence, and if you be otherwiſe minded in any thing, keep it to your ſelves, and make no ſtir about it. In ſhort do all that ever you can without ſinning; and if you do not condemn nor ſeparate from thoſe who do more than you; then your

Omiſ-

Omiſſions may be pardoned, and you may more reaſonably expect indulgence or accommodation, when you do your Duty as well as you are able, than now that you are diſobedient, and obſtinately refuſe to obey Authority in things you acknowledge not unlawful.

N. C. But there ſhould be ſome yielding on both ſides.

C. Would you have us yield to thoſe, who will not bend to their own Reaſon and Conſcience? Firſt do what you can; otherwiſe we cannot ſo much as yield that you are throughly ſincere and honeſt hearted. And let me admoniſh you of this alſo; that unleſs you reform your ſelves in ſuch things as I have mentioned, all that can be fairly yielded will not do the buſineſs. For when you have any hope of obtaining all you wiſh, nothing will ſerve leſs than that. It will not content you to have your conſciences ſatisfied, but we muſt ſatisfie your Fancy too: For I have been informed that there was

This Sir Fran. Walsingham told Mr. Knewstubs who related it to Dr. John Burges

some inclination even *in Queen Elizabeths* days, to remove the Ceremonies of the Cross, Surplis and kneeling, if that would give content. But those of your perswasion who were consulted with, returned this Answer; *That they must not leave a hoof behind*, which Answer, saith my Author, made them all the faster.

N.C. It was their Conscience therefore that was unsatisfied.

C. And there is no hope of satisfying such Consciences, as still say like *Moses* to *Pharaoh*, *Thus saith the Lord*; in every little point. Nothing will please them, but pulling down all, and rearing another building after a new model of their own; or, in their phrase, *according to the patern in the Mount*.

N.C. I must talk with you about that anon, if I can; but I hope there are few of these rigid men, now among our Ministers.

C. Then I have told them the way to peace.

N.C. But

N. C. But it is such a way I perceive as would make them only hearers of Sermons, not preachers, unless they conform in all things. It would tye up their Tongues, and restrain them from the *exercise of their Ministry*: a thing they can never consent unto.

C. The ancient silenced Ministers before the wars, quietly suffered this restraint: and thought they might, nay ought to cease preaching when they were deprived.

N. C. I cannot believe it.

C. It is so notorious, that the *Brownists* objected this to them as a Crime, that they did acquiesce in the suspension or deprivation of the Bishops. But they were so far from thinking it a *fault*; that they justified it to be a *Vertue*. *For so long,* said they, *as the Bishops suspend and deprive according to the Laws of the land, we account of the Action herein, as of the act of the Church; which we may and ought to reverence and yield unto: if they do otherwise;*

wise; we have liberty given us by the Law to appeal from them. If it be said, that the Church is not to be obeyed when it suspends and deprives us, for such causes as we in our consciences think to be insufficient; we answer: That it lies in them to depose that may ordain; and they may shut that may open. And that as he may with a good conscience execute a Ministry by the ordination and calling of the Church, who is privy to himself of some unfitness (if the Church will press him to it:) so may he who is privy to himself of no fault that deserves deprivation, cease from the execution of his Ministry; when he is pressed thereunto by the Church. And indeed, if a guiltless person put out of his charge by the Churches Authority, may yet continue in it, what proceedings can there be against guilty persons, who in their own conceits are always guiltless, or will at least pretend so to be; seeing they also will be ready alway to object against the Churches

A most Grave and modest Confutation of the Errors of the Sect called Brownists or Separatists; agreed upon long since by the joynt consent of many Ministers then standing out in the cause of Inconformity, Published by Mr. Rathband 1644. part. 2. p. 41.

Churches Judgment, that they are called of God, and may not therefore give over the execution of their Miniſtry at the will of man?

N. C. It is notably obſerved I muſt confeſs: I did not think they had been of this mind.

C. Your Miniſters that are of any learning know this well enough: but either are a new Brood ſprung from a mixture of ſeveral Sects, or elſe act directly contrary to their Principles. Say which you pleaſe, it is indifferent to me: Whether do you think their principles are pure derived from the *ancient Non-conformiſts*, or that they have only ſome of their Principles, mingled with others of the *old Separatiſts*?

N. C. I am ſure they cannot endure the name of thoſe Separatiſts.

C. Why do they countenance their objections then againſt their forefathers; and act more like them than the Non-conformiſts?

N.C. It

N. C. It is forgetfulneſs I believe. And yet, if they thought they might keep ſilence, why do they ſay ſo oft, *Wo be to me if I preach not the Goſpel?* 1 *Cor.* 9. 16. and, *whether it be right to hearken to you, more than to God, judge ye,* Act. 4. 19, 20.

C. That's a Queſtion to be askt them, rather than me. And their Forefathers in Non-conformity, thought ſuch places unskilfully alledged againſt them by the *Browniſts*, and that they were nothing to the purpoſe: their Caſe (and ſo yours) being ſo different from the Apoſtles. "For *firſt*, They that inhibited the A-
Ib. part. 2. pag. 42. "poſtles (they are the words of thoſe "Miniſters concerning the laſt place) "were known and profeſſed enemies "to the Goſpel. *Secondly*, the Apoſtles "were charged not to teach in the "name of Chriſt, nor to publiſh any "part of the doctrine of the Goſpel; "which commandment might more "hardly be yielded unto than this of "of our Biſhops, who are not only "content that the Goſpel ſhould be preached,

"preached, but are alſo Preachers of "it themſelves. *Laſtly*, the Apo- "ſtles received not their calling and "Authority from men, nor by the "hands of men, but immediate- "ly from God himſelf, and "therefore might not be reſtrained "or depoſed by men: whereas we, "though we exerciſe a function "whereof God is the Author, and "are alſo called of God to it, yet are "we called and ordained by the hand "and miniſtry of men, and therefore "may by men be alſo depoſed, and "reſtrained from the exerciſe of our "Miniſtry.

N. C. They ſeem to ſpeak with great judgment.

C. Would we could but hear you Diſcourſe now thus wiſely and ſolidly: it would gain you great reſpect and make every body in love with you, whatſoever differences there were between us. But to hear men only babble in Scripture language; ſo ignorantly as if they were mere Novices

ces in Christian Religion, and yet so confidently as if they were Apostles; it cannot but disgust all rational persons. Besides, would not any man think that many of your Ministers were carried more by Humour than Piety, and regarded more their own interest, than that of Religion, when he hears them crying out, *necessity is laid upon us*; and *wo be to us, if we preach not the Gospel*; and yet they preach it only where there is no need, and that with a greater breach of the Laws, than if they preached in other places? Why do they not instruct the countrey people, (if they must preach) where they say the Cures are worst served? I doubt they see their condition would be *Woful* indeed, if they preach'd the Gospel there; and therefore they should have added two words to the Apostles speech and said, *Wo be to us, if we preach not the Gospel, in* LONDON. There is little to be got by preaching it to the poor Countrey folk. Those are barren places to sow the seed in, and

and will bring forth ſmall profit to themſelves. And ſo they would do well to ſay in *plain Engliſh* (and I ſhould think them honeſter men if they did) *Neceſſity is laid upon us*: to tell you the truth, *We muſt preach to get a living.*

N. C. I have heard them ſay, that they have ſearch't their hearts often ------

C. So did the Army as I told you, and were never the better for that.

N. C. And they find that they mean uprightly: and that it doth not condemn them of *conſulting with fleſh and bloud.*

C. I find that they apiſhly imitate the Apoſtles without their ſpirit: and run about with their *words* in their mouths, when they leave the *ſenſe* behind. As if when they want the things the Apoſtles had, it were ſome comfort to them that they can keep their glorious Phraſe and Stile. Did they never conſult think you one with another, what to do?

N. C. Yes without doubt.

C. And

C. And what are they, I beſeech you? Are they turned on a ſudden into Spirits? Have they left the *Body*, ſince they left our Churches; and become ſeparated Subſtances, ſince they became Separatiſts.

N. C. What do you mean?

C. Nay, what do *you* mean, thus vainly to affect the Apoſtles phraſe, who intended nothing elſe, when he ſaid, (1 *Gal.* 16.) that he did not *conſult with fleſh and blood* after God was pleaſed to give him an immediate commiſſion to preach Chriſt? but that he did not confer and deliberate with any mortal men, like himſelf, whether he ſhould go about that work or no. And truly in this ſenſe I doubt your Miniſters conſulted too much *with fleſh and blood*, when they conſidered whether they ſhould conform to the Orders of the Church or no. They applied themſelves to your humour, and thought whether you would not be diſpleaſed to ſee them do that which they had raſhly condemned or ſlighted; and hear them *preach up that*,

that, which they had deſtroyed. Saint *Paul* indeed ſtood not upon this, and would not hearken to what men ſaid: but they I doubt had more of his words than of his mind; and ſate liſtning a great while to the voice of fleſh and blood about this matter. And I wiſh they did not conſult too much with it about other things: and did not baulk diſpleaſing Doctrines. Otherwiſe, why do they not teach you in an honeſt manner as the *Old Non-Conformiſts* did: that the Ancient Church of God uſed a Form of Prayer and Praiſes, as every body knowes *? And that our Saviour bad his Diſciples when they prayed to ſay, *Our Father, &c.* which he would never have done, if it had not been lawful for us in making our Prayers to God, to uſe the very ſame words? And that it is an abſurd and frivolous exception to ſay, we never read that the Apoſtles did uſe a preſcript form of Words; For if this be ſufficient to excuſe us from doing what God expreſly commands or manifeſtly

* There being, ſay they confeſſions, prayers pſalms reading of the Scriptures, exhortations, ſolemn bleſſing uſed in their Synagogues.

permits, that we never read the Apostles or Saints did it; then we must not, or need not Baptise in the name of the Father, Son and Holy Ghost, because we never find they used those words; or that they Baptised Infants, or that they prayed, or rendred acknowledgments to the Holy Ghost, And farther, why do they not teach you that even upon extraordinary occasions, which require great and special fervency of Spirit, it is lawfull to use a Form of Words, as our Blessed Saviour did in his Agony *Matth.* 26. 42. 45. * ? And again, not only those Forms which we frame our selves, but which have been composed by others? as *Solomon*, they observed *Jehosophat*, *Hezekiah*, all used the very words that *David* had done before. Nay, further yet, that the people of God have used a set Form of Words in extraordinary occasions, which were appointed long before those occasions fell out. *Daniel* for instance used the words that *Solomon* had commended in case of Capti-

* And so the Prophets had appointed as they gather from 14. Hos. 1. & 2. Joel 17

Captivity *a*: and *Ezra* uſes that Form of Thankſgiving, which *Jeremiah* had appointed, ſay they, to be uſed after their return from Captivity *b*. And more than this, that it is lawful to uſe not only thoſe forms which are in the Scripture, but ſuch as in the compiling and collecting them, the Invention and ſuch other Gifts of men are uſed. *There being a liberty* (as the *Separatiſts* themſelves heretofore confeſſed) *left in the Church to do many things, that tend only to the ſetting forth Gods Ordinances.* As in preaching of the Word, and in thoſe Prayers, which they call *conceived Prayers*; the Wit, Memory, judgment, and ſuch other humane gifts are lawfully and neceſſarily uſed. Eſpecially conſidering, that the peoples Underſtanding and Memory may be better helped by that they are well acquainted withal, than by the other. And then, if forms thus deviſed by men be found to be lawful and profitable; what ſin can it be, for the Governors of the

a Dan. 9.5. compared with 1 Kin. 8. 47.

b Vid. Pſal. 136. comp. with Jer. 11. and 33. Ezra. 11.

Church to command that such Forms be used, or for us to use them (being perswaded of their lawfulness) when they are imposed? Unless any body will say, that therefore it is unlawful for us to hear the Word, receive the Sacraments, believe the Trinity and all other Articles of the Faith, because we are commanded by the Magistrate so to do: Whereas indeed we ought the rather to do good things that are agreeable to the Word, when we know them to be also commanded by the Christian Magistrate. These are the very words of your ancient Writers against the *Brownists* or *Separatists* c. Let but your Ministers, not consulting the Peoples fancies and desires, faithfully inculcate these Truths, and indeavour to ingraft them in their minds; it will give a great Testimony of their Sincerity, and I am sure it will go a great way to make up our sad Divisions. If they will not press these things more than any thing else, for the present; (there being such great

c In the book published by Mr. W. Rathband. part 1. but taken I find, out of a more ancient writer Mr. Rich. Bernard's confutation of the errors of Barrow and Greenwood, An. 1608. pag. 191. 192. &c.

great neceſſity of it) we can give no other reaſon of their *ſilence*, but that they conſult their own *intereſt*, and are loth to leave their private Meetings. And then conſidering their known and declared Principles, I ſhall be forced to uſe a word of one of their great Enemies (though I proteſt I am ſincerely their friend) and ſay they are of the moſt ancient Sect of the *Auto-catacrites* * [the *Self-condemn'd*] the worſt of all Sectaries.

* J. Goodwins obſtruction of Juſtice. p. 68.

N. C. I have heard our Miniſters acknowledg all this; and therefore what needs thus many words?

C. Acknowledg it, man? I would not only have them ſay ſo when they were ask't, (as if it were a ſorrowful Confeſſion whiſpered in the Ear;) but publiſh it aloud on all occaſions; that ſo they may call back thoſe ſheep that are gone aſtray by their means. Let every one of them, the next time you meet, ſpeak to the people in their own language and ſay, *Come, let us go up out of this Babel, and confuſion; Let*

us return to Sion; though it be with weeping and Supplication. There the Lord dwelleth, and there he is truly worſhipped. For whatſoever they may acknowledge ſometime; the poor people (whom I pitty with all my ſoul) are ſtrangely and paſſionately poſſeſſed with an opinion of the ſinfulneſs of being preſent at our Divine Service. Many of them eſteem one of our Miniſters, how well ſoever qualified and diligent in his calling, however blameleſs and exemplary in his converſation; no better than a *Corrupt man*, a *Time-ſerver*, a *Formaliſt*, *Popiſhly affected*, or at leaſt, a man *blinded* and deceived through Ignorance. Nay, there are thoſe who call them the *Sons of Perdition* and make them men of no Conſcience. Some have queſtioned whether they may marry a Conformiſt; as if they were the people of a ſtrange God. To hear ſuch a Miniſter they look upon as a great crime: at leaſt they think, if any other be to be found, they muſt go to the *Non-conformiſt*,

formiſt, though far the weaker man. And as if they thought that to be godlineſs in themſelves which they call tyranny in other men; there are ſome that *impoſe* this upon their Children, never to hear the *Common-Prayer*: and charge them, as I have heard, upon their bleſſing, to obey them in this Command. And when for very ſhame they cannot but acknowledg the gifts of ſome Miniſters; then they limit the uſe of them only to the information of mens Minds in the letter of the Scripture and diſcovering groſs ſins: but that they may convert Souls, and work Faith and Repentance in them, they very much doubt, if not flatly deny. Nay, ſo far doth this conceit carry ſome of them, that they will ſcarce give a friendly countenance or ſalutation to us: and they commonly call any ſmall company of their own party; the *Church*, the *people of God*, the *Chriſtians* of ſuch a town: as if we had no portion in Chriſt, but they had got him wholly to themſelves.

These Humours were observed in the *old Separatists*; and since they abound in you also, there is great need to warn you to purg out the old leven, lest it be transmitted from generation to generation.

N. C. But though a set Form be lawful, yet it is useless; because there is no able Minister that needs one, and we ought not to provide Crutches for those that are not able, but rather remove them.

C. You would fain be *Governors* I see, not *subjects*; and we should have fine doings if you were in the Throne: unless you were as wise and honest as some of your Predecessors have been, who made this discreet answer to your Exception. *There may be good Ministers, who want the gift of extemporary conceptions of Prayer; and by consequence need a Form.* For St. *Paul* setting down the requisites to a Bishop (saith Mr. *Geree**) 1 *Tim.* 3. 1 *Tit.* neither names nor intimates this for one of them. And where the Scripture speaks of Ministerial gifts

* Resolution of 10. Cases Licensed by Mr. Cranford and dedicated to Mr. Rich. Capel An. 1644.

gifts given to the edification of the Church; this gift of prayer is never mentioned. * Tell me then, if a man have all that St. *Paul* requires in a Biſhop, and yet wants this gift, is he a lawful Miniſter of the Goſpel or not? No doubt there are ſuch, who cannot expreſs themſelves without confuſion, or to the edification of others without the help of a Form: And experience tells us very excellent men have conſtantly tyed themſelves to it. As Dr. *Taylor* a couragious witneſs to the Truth, uſed the Communion Book even in private when he was in Priſon, and bequeath'd it as a Legacy to his Wife. He inſtances alſo in Dr. *Sibs* and Mr. *Hilderſham* who uſed conſtantly one form of prayer before their Sermons. And I find indeed the two laſt Sermons of the Doctor ſent abroad by two eminent men with that Prayer before them *.

* 1 Corinth. 1. to the 11. Rom. 12. 6. 7. 8. Epheſ. 4. 11. 12.

* Upon 14. John 1. publiſhed by Mr. Tho. Goodwin and Mr. Philip Nye

and dedicated to my Lord of Warwick. By which you may ſee the Aſſembly were much out of the way, when they told you, the Lord Jeſus furniſhes all thoſe whom he calls to the Miniſtry with this gift of Prayer. Or elſe theſe men were among the idle and unedifying Miniſtry who did not put forth themſelves to exerciſe their gift. Preface to the Directory.

N. C. I have many things to say about Forms of Prayer, and yours in particular; especially about the imposing them; if you have the patience to hear me.

C. With all my heart: Only contract what you have to say, because I have some business stayes for me.

N. C. You have seen a Book I perceive which hinders several persons, I am told, from joyning with you; and they think it unanswerable.

C. What *Goliah* should that be?

N C. It is called, *Common Prayer-Book Devotions, Episcopal Delusions.* Or *the Second Death of the Service Book.*

C. A terrible, Giant-like Title.

N. C. The preface too, which seems to call your Ministers the *Sons of Perdition,* as you just now noted.

C. O, I remember now; it is said by his Friends to be writ by Mr. *J. Goodwin*; and printed in the wonderful year 1666. when they thought to see us tumble down with a powder.

N. C. It

N. C. It is full of his peculiar phrases, and therefore -------,

C. I am not concern'd at all who was the Author: Let's consider what he sayes. I took it to be a piece so foul and scurrilous; nay so prophane and blasphemous against those Devotions wherein so many thousand Souls offer up themselves to God; that I never expected to hear you name it without abhorrence.

N. C. You pass a very hard sentence on it.

C. If you had read the two first leaves seriously, you would not say so. Where, as if he imagin'd himself in a *Tennis-Court* when he chanc't to peep into a Church, he rudely calls the Ministers and Peoples answering one another, *Bandying and tossing of Devotions too and again* (a witty expression you think, but borrowed alas, as the rest of his Book, from the Railers that were before him *) Nay, his fancy stept immediately from thence into *an Ale-house*; and he tells us that *these Devotions, much resem-*

* It is as old as the Admonition in Qu. Elizabeths time.

resemble the jolly Scene of a set of Ale-inspired companions, chanting their drunken Catches upon a Bench. Which is such a leud and impious Scoff at the Devotions inspired by the Holy-Ghost (which directed the Antient Saints thus to answer one another **) that, to speak in Mr. *J. Goodwins* phrase, he must be the first born of prophaness, who can deliberately commend such writings.

** 15 Exod. 1. 21. 15 Rev. 3.

N. C. But what do you say to the rest of the Book.

C. I say he was in such a choller when he writ it, that he minded not what he said. Do but read those words in the second page, and tell me your judgment. *The Liturgy is a medley* a *of things no more fit to be moulded together into the same Body of Evangelical Worship, than an Ox and an Ass to be yoked together, under the Law, for service in the same Plough: Canonicals and Apocryphals; the Heavenly sayings of Christ and the fabulous reports of* Tobit; *the Psalms of* David, *and the Song of S.* Ambrose, Magnificat *and* Quicunque vult. *N. C.* I

a He adds a heap of other words as his way is, when this would have been sufficient.

N. C. I remember the words.

C. And would not any body think that, according to this triumphant writer, *Magnificat* (the ſong of the bleſſed Virgin) was no more Divine than the ſtory of *Tobit and the Dog*? elſe it ſhould not have been ſet in oppoſition to the *Pſalms of David*, like an Aſs againſt an Ox, and as a thing unmeet to accompany the Scriptures in the ſervice of God. Behold to what folly he was betray'd by his heat and paſſion! which made him *like a raging wave of the Sea foaming out his own ſhame*; and moved him to beſpatter all things in the Common-Prayer-book, even the holy Word of God it ſelf.

N. C. This is very ſtrange: methinks he ſhould have took more care———

C. Not at all. For he knew he had a company of credulous followers, that would lick up his vomit, and digeſt any thing that he ſaid. It were eaſie I doubt not to teach many of them to rail upon *Magnificat*, or

Nunc

Nunc Dimittis, as if they were but certain Drunken Catches.

N. C. You are too severe.

C. I abhor severity where gentleness is the proper cure. But St. *Paul* tells *Titus* that *unruly*, and *vain talkers*, and *deceivers* must be *rebuked sharply*, 1 *Tit.* 13. And there needs no other witness that there are such among them (*whose mouths must be stopt*) than the *Preface* to the Book: a confident *Ignoramus*; who struts as if he were some great man, and makes a ratling with his bigg words as if he had some mighty matter to tell us; but in effect hath just nothing, except two or three gross and palpable falshoods, of which I will make him asham'd if he have not a very brazen forehead.

N. C. Do you think he would lye for Christ?

C. I think he is a bold and vain talker of things he understands not: what more, do you judge when you have heard what I have to say. If the Book was writ by the person before nam'd,

nam'd, as his Disciples affirm, then he tells us one Notorious tale when he saith, *The Author ended his dayes in a kind of Exile, for adhering to this truth, defended in his Book,* viz. *That nothing ought to be imposed in the worship of God.* For it's well known by all that understand any thing of our affairs, that Mr. *J. Goodwin* suffered no banishment of any kind; but was disabled from his office (though there had been no Common-Prayer) for intermedling so much in the late Civil quarrels, and writing a Book to justifie the horrid murder of our late Soveraign. But to let him pass. He asks us, you remember, *Where were more learned, more goldly men in the World, than* Cartwright, Parker, Reynolds, Greenham, Ames? *And who knoweth not that these and many more of the same heavenly stamp, suffered extream Persecution, Deprivations and Banishments, rather than they would touch with the Graven Images, the work of the Craftsmen, that then were, and now are, the snares and nets upon*

upon Miſpeh *and* Tabor?

N. C. I remember them very well.

C. And is he not an abominable reviler in reproaching us with Idolatry, and the worſhipping of Graven Images?

N. C. But where are the Falſhoods?

C. Is that none think you? But thoſe I now intend are, that he makes thoſe men againſt a ſtinted form of worſhip who were for it; and to ſuffer extream perſecution on that account who ſuffered none at all, much leſs Baniſhment. Other untruths there are, but theſe are ſufficient to make him bluſh, if he have any of that vertuous colour left.

N. C. Was not *Cartwright* of his mind.

C. No. For he declared his meaning was not to diſallow of a *preſcript form of Prayer*, and *an uniform Order* in the Church. His quarrel was only with ſome things in our Service-Book. But yet he profeſſed he did not

not oppose the Ceremonies as simply unlawful, but only as inconvenient. And therefore perswaded the Preachers rather to wear the Surplis than cease their Ministry, and the people to receive the Sacrament kneeling, if they could not have it otherwayes: because though that gesture was, as he conceived, incommodious, yet not simply unlawful. All which and a great deal more I will prove out of his own works and other good Authors, if it be contradicted; as also that he lost his Professors place at *Cambridge* upon other accounts, and after all went to *Warwick* where he was born, and dyed in the discharge of his Office as their Minister. And Mr. *Edwards* I remember tells us that he citing a passage out of Mr. *Cartwrights* Comments on the *Proverbs*, in a Sermon he preached a little before the wars to perswade the people to take heed of the *White Devil*, viz. *the separation upon greater pretence of Purity*; Mr. *John Goodwin* came to him when he had done, and gave him

great thanks for it. As for Mr. *Parker*, he indeed went further and said the Ceremonies were unlawful either to be impoſed, or uſed. But he was far from being ſo great a Schollar as this man fancies; at leaſt his learning was not well digeſted, For taking upon him to maintain that *Popiſh* Idolatry is every whit as bad as *Pagan*, he brings a paſſage out of Saint *Auſtin* to juſtifie this, that a *Heretick is worſe than a Pagan*. Which are the words of another man, whom St. *Auſtin* in that place confutes, and asks him by what rule he concluded this, ſeeing our Lord ſaid, if he hear not the Church let him be to thee *as an Heathen*, not *worſe than an Heathen*. By which you may ſee how forward men of this ſpirit are, to catch at any thing that may ſeem to favour their Opinions, and to make a ſhew of learning when they think it will ſerve them, though they ſlight and undervalue it as a carnal weapon, when it is in their Adverſaries hands.

And

And if I thought this man understood him, I should imagine he had learnt of Mr. *Parker* to magnifie those of his own party beyond their deserts: For he extols the refusing of conformity as such a singular piece of service done to God, that he compares such persons as were therefore deprived, to *Davids Worthies*, and the three hundred men that followed *Gideon*. Most brave flourishes! How can you chuse but yield your self captive to such *champions*; believing this Prefacer upon his word, that those he Musters up were in the number of *the Worthies*. But he belies Mr. *Greenham* too; as I am able to prove from good Testimony, even from himself. But for brevities sake I shall only let you know that Dr. *J. Burges* assures us, that on his own knowledge and in his hearing, Mr. *Greenham* denied to perswade any man against the use of the Ceremonies; and professed he would be loth to be put to the solution of this Objection (as he called it) *wear the Sur-*

plisſ, or preach not. Which is an argument that though he did not like them, yet he did not hold them unlawful, much leſs Idolatrous, as this Ignorant Writer would perſwade us. I can prove alſo that he abuſes Dr. *Ames*, but that I make haſt to tell you, the moſt palpable forgery of all, is the putting Dr. *Reynolds* into the Catalogue of his *Mighty Men.* And ſince he pretends to underſtand Latine, I will ſend him for his more full conviction to an Author no leſs learned than that excellent Doctor, and a far better Schollar than any of the reſt; and that is Dr. *Rich. Crackanthorp*, who tells the Archbiſhop of *Spalato* that the Doctor was no *Puritan* (as he called him) but he himſelf a *Calumniator.* For *firſt*, he profeſſed that he appeared unwillingly in the cauſe at *Hampton Court*, and merely in obedience to the Kings command. And then, he ſpake not one word there againſt the Hierarchy. Nay, he acknowledged it to be conſonant to the word

Defenſ. Eccleſiæ Anglicanæ, &c. cap. 69. pag. 491. An. 1625.

word of God, in his conference with *Hart.* And in an Answer to *Sanders* his Book, of the *Schism of England*; (which is in the Archbishops Library) he professes that he approves of the *Book of Consecrating and ordering Bishops, Priests and Deacons.* He was a strict observer also of all the Orders of the Church and University, both in publick and his own Colledge: wearing the Square Cap and Surplis, Kneeling at the Sacrament, and he himself commemorating their Benefactors at the times their Statutes appointed, and reading that Chapter out of *Ecclesiasticus*, which is on such occasions used. In a letter also of his to Archbishop *Bancroft* (then in Dr. *Crackanthorps* hands) he professes himself conformable to the Church of *England willingly and from his heart*, his Conscience admonishing him so to be. And thus he remained perswaded to his last breath; desiring to *receive Absolution* according to the manner prescribed in our Liturgy, when he lay on

his Death-Bed. Which he did from Dr. *Holland* the Kings Professor in *Oxford*; kissing his hand in token of his Love & Joy, and within a few hours after resigned up his Soul to God. What think you now; was Dr. *Reynolds* one of those that abominated our Worship, suffered *extream persecution, deprivation and banishment too*? Or must he that lately stood among the *most learned* and *godly men* in the world, be now blotted out, and put in the black list of Idolaters *and touchers with Graven Images?* What say you? Will you never see how these men deceive you? Must the most knowing men on our side, that report things to us from solid testimony, be thought lyars; and these impudent sots be believed on their bare word?

N. C. I am convinced he understood nothing of these matters.

C. And yet he writes like a Teacher; though I believe he never studied their own writers about these points. If he had; the silenced Ministers

nisters in those days would have taught him a great part of what I have said. For they have told us in Print, * that *Most of those Ministers* appointed to speak for them at *Hampton Court*, were not of *their chusing, or Nomination, or Judgment* in the matters then in question; but of a *clear contrary*. For being intreated at that time to dispute against those things as *simply evil and such as could not be yielded to* without sin, they professed to them, they were not so perswaded, and therefore could not do so. And being then requested to let his Majesty understand, that some of their Brethren were further perswaded touching the unlawfulness of those things than themselves, they refused that also. Now I would fain know of this *Epistler*, whether he do not think Dr. *Reynolds* was one of those *Most?* and whether he do not see that such men as he were ashamed the King should know, that any of the Nonconformists (to whom they wisht well) were so weak as to call

* Christian Modest Offer (as they call it) of the silenced Ministers, in which they call for another disputation. An. 1606.

the things in difference *simply evil?*

N.C. I think you had best dismiss this man. What say you to the Arguments in the Book it self?

C. Where shall we find them? There are strains of railing Rhetorick, ill applied similitudes (which are the common way of deceiving) abused Scriptures; loose inconsequent reasonings; in a word, no arguments, that do not prove a great deal too much.

N.C. Methinks there is something in that, *p.* 4. *That it is impossible for a man to keep up his heart so much as in a tollerable posture of Devotion, reverence and attention to such Prayers, as having been fram'd by men, and those no more excellent than their neighbours, are grown familiar to us, and can be said by roat beforehand, we having heard them a thousand times already.*

C. Nothing at all. For by whom are *their* prayers framed? Are they Angels

Angels or glorified Saints in the Church Triumphant, that muſt not have the name of *Men*? Or dare they ſay the Spirit frames them? And do they not repeat for ever the ſame phraſes, only not put together always in the ſame Order? How many thouſand times have you heard them beg, that they might *prize Chriſt more*, and *Ordinances more*, and *Sabbaths more*, and a number of ſuch like things as theſe? And beſides all this, what ſay you to the *Pſalms of David*? Could no man anciently joyn devoutely in ſinging them, becauſe they were ſo often repeated, and ſo well known that the *Jews* had them by heart?

N. C. I cannot tell; *But God himſelf*, he ſaith, *judges it neceſſary to conſult his glory* (*I mean a Religious awe, reverence and eſteem to his counſels and works from men*) *by concealing the one and the other, till the time of their bringing forth, that ſo they may come freſh and new to them.* What ſay you to that?

C. I

C. I say he doth not write sense, for it is as if he had told us, that God doth not reveal his Counsels, till he reveal them.

N. C. But you may guess at his meaning; that God keeps secret what he intends to do, till he bring it to pass.

C. That's false. For he foretold many things by the Prophets. But were it altogether true; it's nothing to the purpose. For though he surprises us sometimes with events we never thought of, and could not foresee; and will not always let us know what *he intends to do*: yet he doth not judge it necessary to conceal his will, concerning that which *we are to do*. No; quite contrary. He judges it necessary to declare it, and hath made no new Declaration since the Apostles times. And yet we may have a Religious reverence, sure, to his Counsels revealed in his word, though they come not fresh and new to us. If we cannot; all that I have to say is, that

then

then the ſame Exception lyes againſt *them*, which you bring againſt the *Common-Prayer*. Nor are your own Prayers ſo freſh and new as he pretends; but we know beforehand the moſt you have to ſay; only you have ſome new invented words and phraſes which ſometimes give us juſt diſguſt.

N. C. Doth not our Saviour ſay, *Mat.* 13.52. that *every Scribe*, every Teacher, *inſtructed to the kingdom of heaven, i. e.* meetly qualified for the work of the Miniſtry of the Goſpel, *is like to a man that brings forth out of his Treaſures, things new and old?*

C. What of all that?

N. C. Doubtleſs our Saviour ſpoke it upon this Account, as he tells you.

C. Doubtleſs he was full of fancy (as well as the reſt of his Brethren) which laid hold of every thing without any reaſon, if it would but make a ſhew, and ſerve to countenance their wild opinions. Elſe he would have eaſily ſeen that our Lord ſpeaks

of

of his Apoſtles and Evangeliſts, who were furniſh'd with abilities to propagate the Goſpel, both by their knowledge in the Old Revelations in the ancient Scriptures, and in the new, which he made unto them.

N. C. But *the Liturgy ſmells rank of the Popiſh Maſs-Book which alone is ſufficient to make it the abhorring of their ſouls that underſtand any thing of the ſeverity of the Divine jealouſie,* &c. pag. 5.

C. The old *N. C.* were not affrighted with ſuch terrible Nothings as theſe. But told our *Engliſh Donatiſts* (the *Browniſts*) who objected this: *That it was more proper to ſay the Maſs-Book was added to our Common-prayer than that our Common-Prayer was taken out of the Maſs-Book.* For moſt things in our Common-Prayer were to be found in the Liturgies of the Church, long before this Maſs-Book, you talk of, was heard of in the world. The Maſs was patched up by degrees and added to the Liturgies of the Church; now one peice,

peice, then another. And if a true man may challenge his goods wheresoever he finds them, which the thief hath drawn into his Den; then the Church of God may lawfully lay claim to those holy things which the Church of *Rome* hath usurped, and snatch them away from among the trash wherewith they are mingled. A great deal more to the same purpose you may find in Mr. *John Ball**, which I cannot now stand to tell you. The sum is this; "That *Popery* is a scab "or Leprosie that cleaves to the "Church. It mostly stands in erro- "neous, faulty, gross and abomi- "nable superstructures upon the "true Foundation, whereby they "poyson, or overthrow the founda- "tion it self. But take away the "superstructures and the foundati- "on remains: remove the leprosie "and the man is sound.

* Answer to two Treatises of Mr. John Can. 1642. part. 2. pag. 9.

N. C. You talk of Liturgies in the ancient Church: we read of none in the Apostles time.

C. True

C. True: But as the same person ingeniously confesses, ** they might be, though we read nothing of them. For the Apostles have not set down a Catalogue of all and every particular Order that was in the Church. However, a set form of Prayer to be used in publick meetings is not unlawful, because it is of the number of things which God hath not determined in his Word, &c. *And as to call that Holy which God hath not commanded is Superstitious, so it is erroneous to condemn that as unholy or prophane which God allows, or is consonant to his Word, though not precisely commanded.*

** Ib. part. 2. p. 17.

N. C. It is a common opinion that Liturgy is a novel Invention in the dayes of blindness and laziness, in favour of Idle and debauched Priests.

C. You are all as learned as the *Prefaces* to your Book. But you might be more truly learned if you would read the *Author* now mention'd; who tells you that though it's hard to determine the precise antiquity of stinted

ſtinted Liturgies; yet that they have been in uſe in the Chriſtian Church for the ſpace of 1400. years if not above, no man can deny. And that they could not be invented for ſuch ends as you imagine, becauſe the *chief promoters of ſtinted Liturgies were renowned for their conſtant and unwearied preaching every day in the week, and ſometimes twice**. The New England Miniſters would have taught you more; for all they dare ſay againſt the Antiquity of Liturgies is, that *for about an hundred years there were none* a: Then your *Dialogue*-maker *b* tells you they came in; but hath the impudence to add, that Miniſters then grew idle and weary of taking pains.

* Ib. pag. 18.

a Letter of Reply and Anſwer about 9. poſitions, pag. 2.

b Mr. Hughes, p. 42.

N. C. It is a ſad thing there ſhould be ſuch endleſs diſputes: Surely if they that compoſed the Common-Prayer had dreamt that it would create ſo many diviſions, diſtractions, tumults, confuſions, &c. *they would never have found either heart or hand to lift up toward the promoting of it.* pag. 8.

C. An

C. An admirable Argument! As if he had said, The Pen-men of Holy Scripture would never have writ as they have done; if they had but foreseen what ill use would be made of their words, what Wranglings and Disputes they would raise, and how they would be wrested and tortured to a sense which they never thought of. Must the possibility of an inconvenience that may grow, hinder us from doing good things?

N. C. No. But there is no good comes of this. *For they who like this kind of Worship are generally Ignorant, Prophane, Superstitious, Time-servers, Fearful, Unbelievers, Haters of those that are good, Drunkards, Adulterers,* &c.

C. I know he saith so: and repeats it a little after, that *they are generally if not universally persons much estranged from the life of God, affectionate lovers of this present World.* But we know withal that there is a vast number of Ignorant revilers, railers, lyars, false-accusers, covenant Breakers, proud censu-

censurers of their Brethren, uncharitable, contentious, implacable, self-conceited, greedy scrapers of wealth, &c. Who love the *other kind of Worship*, and like no Prayers but those of their own conceiving. Doth not this Argument *war strongly* (as his phrase is) against such a worship; *and is it not a great presumption of the carnality of it, that it comports with the humours, fancies and Consciences of men of such an evil Spirit?* If you like not such Reasonings against the prayers of your invention, let them alone when you dispute against ours. But I must tell you however that this man, let him be who he will, hath committed a most hainous sin, and is presumptuously uncharitable in judging the Generality, if not all, of us to be ungodly. We know the contrary, and are assured that there are more *than one of a City, or two of a Tribe* (as he loves to speak) that are truly conscientious, and serve God in this way which he so scorns, with much satisfaction

and joy of heart. And all ſober men I think, will look upon it as an intollerable piece of Pride in him to ſay, that *it is hardly credible any man fearing God* (if there be any ſuch among us) *ſhould partake at any time in this worſhip with any great contentment.* This is to meaſure other mens Corn by your own Buſhel. A piece of the old leven of the *Scribes and Phariſees*, or if you will, the *Separatiſts* here in *England* before he was born: to whom Mr. *Gyfford* anſwered *then* as we do *now**. *It cannot be denyed but that many pray fervently with ſighs and groans and tears, who read the Prayer upon the Book, or have it as we uſe to ſay, by heart.*

* Anſwer to Mr. Greenwood, pag. 72. &c. 1590

N. C. But if your prayer Book were as free from blemiſh as *Abſolom*, nay, if it had been compoſed by a General Council of *Elect Angels*; *the impoſing of it would be imperious Blaſphemy, and the uſe of it as impoſed, baſe and wretched Idolatry.*

C. Go and find ſome child to fright with your bluſtering Language.

N. C. It

N. C. It is more than noise. For he tells you (*pag.* 11.) *that it is as well or as much the incommunicable priviledge or prerogative of God to prescribe, appoint and command his own worship, as it is to be worshipped. And therefore whosoever shall authoritatively under any penalties command any Form, Model, Method or Manner of Divine Worship makes himself God; and whosoever submits to such Worship is an Idolater, because he gives that honour to a creature which is due to God alone.* What have you to say against this Argument?

C. I say that as no body doubts but God, who is above all, hath a right to appoint *his own Worship*, so it is as certain that he hath not appointed any *model of Worship* or form of words to be used in Prayer and none else. Nor hath he told us that he will not be worshipped by a set Form, or that we must vary our words and phrases, and *conceal what we have to say to him till we bring it forth.* And therefore I say he hath left it to our sober and

Religious Reason to determine after what manner that worship which he requires may be best performed. And if not to every mans reason (which would be absurd) then those who govern the rest are to consider how christian Societies when they meet together may most solemnly pray in the name of our Lord Jesus for such things as are according to Gods will; and give thanks also to God the Father thorough him. And consequently it is no incommunicable prerogative to appoint a *Form or Order* of Divine Worship, since God hath not appointed one himself, and yet must not be worshipped disorderly. And if it may be appointed, then it may be appointed under penalties, to keep men from wanton contempt of the publick Reason. Mr. *J. G.* you remember composed a hymn to be sung on a day of Thanksgiving in his Congregation. This was a form, and authoritatively imposed; else every one there might have brought forth his hymn and put all into confusion: which

which if they had done they might justly have been censured by him, if he had had any power. Now I would fain know why the Magistrate may not prescribe the Song of St. *Ambrose* or any other godly Hymn to be sung by all Congregations committed to his charge; as well as one Minister prescribe an hymn to his particular Congregation? and why the Magistrate may not use all his power and punish as he sees cause; as well as such a Minister use all his (who could only reprove) in case of contempt? I would know also how this Author could excuse the whole Christian World from being Idolaters, you *Presbyterians* not excepted, if his Doctrine be true. For the Parliament prescribed the *Directory*, and that not without penalties, as a *model or manner* of Divine Worship: and so *they* usurped the place of God; and *you* who submitted to their orders, *Worshipped the creature* and said constructively and in effect (if he reason right) to the Parliament, *Thou art*

my God, or *I acknowledg and own thee for my God.*

N. C. I remember the words, pag. 12.

C. And what would have become of you, if after this dreadful sentence, he had not in an extraordinary fit of good nature revoked it; and allowed the use of a prescribed form? For though he say *that conceived prayer, for the nature and kind of it, is that very worship which God Commands.* Yet, as he doth not prove it, so he affirms it not confidently, without this restriction; *at least to those that are, or by the use of means may be, capable of it, p.* 30. Very kindly said, I perceive this gift then of conceiving prayer is but natural, and no divine inspiration: and where nature is not ready in its conceptions, it may be relieved by the help of Art: and some may be uncapable of it, whatsoever means they use to acquire this gift. And consequently conceived prayer is not the Worship which for the nature and kind of it, God commands;

mands; becauſe he doth not command impoſſible things: but another manner of Worſhip by a conſtant form may be uſed; nay impoſed too when a Magiſtrate judges it needful, and ſees that thoſe who are moſt zealous for conceived Prayers alone, have generally leaſt abilities to conceive aright. In ſhort he grants, *p.* 55. that *ſtinted forms of Prayer in themſelves, unto ſome men, and under ſome circumſtances may be lawful*: He might as well have ſaid needful for I ſuppoſe he thought them lawful, in caſe men could not conceive prayers themſelves, as they ought. And then why may not the circumſtances be ſuch that they may be needful *to all*; at leaſt at ſome times, when men of the readieſt inventions are indiſpoſed? And mark I beſeech you how timorouſly he begins to ſpeak after all his vapouring, when he tells us *We ſhall hardly find in the Scripture, eſpecially in the New Teſtament, the ſame Prayer uſed by the ſame perſon the ſecond time.* It ſeems we may find it,

if we will but take the pains. But to save us a labour he presently remembers, that Christ prayed the *same words* a second and third time: which he excuses thus; by the *same words* we are to understand the same in sense, matter and import, but not in sound, letters or syllables. How he came to know this I cannot tell: for my part I believe our Saviour was not concern'd about new words when he had the same thing to say again. But the like peremptory conclusion he makes concerning all the exhortations to prayer delivered by Christ or his Apostles: which he saith were intended *only* of that kind of prayer which the Saints were to conceive and indite *by the help of the Spirit*, which they who believed did receive. To countenance this he cites a great many Scriptures, and tells us that those places (at least the most of them) cannot be understood of the Miraculous gifts of the *Holy Ghost*, *&c.* which is so notoriously false that I wonder he had the confidence to affirm

affirm it. The *first* is *Joh.* 7. 39. the *next*, *Act.* 5. 32. which no man I think before him ever understood otherwise than of the extraordinary gifts bestow'd on the day of Pentecost. And of such gifts the Apostle speaks in the 5. *Rom.* 5. 2 *Cor.* 5. 5. *Gal.* 3. 2. *Ephes.* 1. 13. In short, there is but one place of all that he musters up, that can with any colour be drawn to serve his purpose, *viz.* *Rom.* 8 14,15. And yet to me there is no Sense so plain of those words as *this*; that the gifts of the Holy Ghost being a great Evidence of the truth of Christianity, all they that lived accordingly, might be assured of the love of God; and whether they were *Jewes* or *Gentiles* might call God *Father*, though they observed not the Law of *Moses*. But I most marvel that he should alledg that place in 1 *Joh.* 2. 27. which the *Brownists*, I remember, were wont to cite (and with more shew of reason) to prove that every Saint had the Holy Spirit to open to them, and lead them into every truth. To which if you

you pleaſe you ſhall hear what the *Old Nonconformiſt* replyed.

N. C. I had rather hear what you can reply to the Scriptures which he brings to prove, *that therefore God abominates a worſhip or a form and manner of Worſhip, becauſe he hath not commanded it.* Though the Worſhip were in its own nature abominable, yet he takes no notice of that; but only of its *not being commanded*, which is a ſign the provocation lyes there. *Jer.* 7. 31. *Jer.* 19. 5. *&c.* pag. 19. 20.

C. I remember the places very well; and remember withal that this is a miſerable old argument which hath been anſwered many a time before he ſet pen to Paper. And it hath been proved with plain Evidence, that the meaning of the words, *which I commanded not*, is as much as, *which I forbad*: as he had expreſly their offering their children to *Molock*, of which he ſpeaks in that 7. *Jer.* 31. So when it's ſaid that they offer'd ſtrange fire *which the Lord commanded not*, *Lev.* 10. 1. all conclude that leſs is ſaid

said and more understood, *viz.* that the Lord had forbidden it. Mr. *Ainsworth* himself cannot deny it, who yet makes the same use of this phrase sometimes that this Author doth. And indeed a man must flatly contradict all reason that opposes this. For when he speaks of those that should worship other Gods, Sun and Moon *which he had not commanded, Deut.* 17. 3. it is senceless to interpret it otherwise than this; *which he had forbidden.* For if this was the reason why a man sinned in worshipping the Moon, that he did it without Gods leave or Command; it would suppose that God might have commanded them to worship it and serve other Gods: which no body imagins. All those places therefore, which he alledges to prove that Gods not commanding a thing is enough to make it unlawful, amount to no more but *this*; that his forbidding a thing makes it unlawful.

N. C. But we ought to interpret the Scripture according to the very form

form of the words; and so, that is unlawful which is not commanded.

C. Just now you were only for the sense and the matter, not the words and syllables. But to let that pass; I have shown you this is a fashion of Speech in the *Old Testament* for a thing forbidden. And besides, the absurdity of your Interpretation is so great, that the wiser sort of that party who first used this argument were forced afterward to forsake it: as I can clearly demonstrate out of Mr. *Cartwright*. And indeed where hath the Lord commanded a Minister to read a *Text* and gloss upon it; or the Congregation to sing the *Psalms of David* in Metre? Mr. *Smith* can never be answered by these Disputers, who said that the Holy Scriptures were not to be retained as helps before the eyes in time of worship: and that it was unlawful to look upon a Book in singing Psalms. Nor could they have told what to say to that poor Gentleman in *Warwick-shire*, who was so deeply possessed with these

two

two fancies, *that we must not communicate with sinners: nor use any humane inventions in Gods Service*; that to avoid the first he shut up himself and children in his house, having no meat but what was put in at the window; nor suffering any body to come near them when they all lay sick in great misery: and to avoid the last, he cut out the *Contents* and the *Titles* of every thing in the Bible, leaving nothing but the *Text* it self *.

* Mr. Ball Answ. to Can. p. 138.

N. C. Doth not God say *thou shalt neither add thereto nor diminish from it?* Deut. 12. 32.

C. What? not add Contents, or Notes for the better understanding of the Bible?

N. C. Nothing to the worship of God, of which his own Word is to be the only rule, and not the least title to be devised of our own.

C. Why do you only say to his *Worship*? You learn't this of Mr. *Ainsworth* the old Separatist, who most injustly restrains those words to God's Service: whereas *Moses* speaks of

of every thing he had received from him, whether they were *Statutes* or *Judgments* as you may see, *v.* 1. In one word, of the whole Law, which was to direct them not only in Religious but civil Affairs *. And therefore this place is as effectual to prove that there may be no Law made to determine our civil controversies, as that there may be none made to order Gods Worship and Service. And then what hinders but those men may obtain their desires who told you lately, it will never be well till the Laws of the Lord Jesus be received alone? That all our Counsellors and Pleaders bring their Books of Common Law and bestow them as the Students of Curious Arts did theirs in the Apostles time? That the Godly send out their writs to supersede all proceedings in *Westminster-Hall* and judg all things in their *Churches*?

* Read the 4 Deut. 1. 2. where he begins his exhortation to observe his Laws; requiring them not to add or diminish from any of them

N. C. The State will never suffer that Folly.

C. Nor this foolish interpretation of Scripture, I hope. The *Jews* I

am

am ſure (from whom Mr. *Ainſworth* borrows ſo many uſeful expoſitions) never thought that no particular Laws might be made agreeable to the General, and for the preſervation and better execution of them. For the Elders made many; and impoſed thoſe commandments on the people as a hedge and ſecurity to the Divine Laws; and in this they did well. All the fault was that in proceſs of time they grew too numerous, and they equalled the decrees of the *Elders* with the very word of God, nay ſometimes made the Law void by them.

N. C. Since you ſay you are in haſt to be gone, I'le trouble you no farther about this Book: though there are many things behind that deſerve conſideration.

C. I am not of that mind. He hath but raked to gather all the frivolous exceptions, with the filthy ſcoffs and jeers which were anſwered in the days of our Forefathers: and are as eaſie to confute as to tell to

Twenty,

Twenty. But let me tell you this before we part with him, that Mr. *J. Goodwin* was not wont to allow reasons drawn from the *Jewish Law* (though all the lofty Rhetorick in this Book be drawn from it) because the state of things now is not like what was then. He tells us for instance in his *Hagiomastix*, that though blasphemers, seducers to Idolatry, and false Prophets were put to death by that Law, yet we have not the same reason to do so now; because they might immediately consult with God in all difficult cases that hapned about matters of Religion; but we have no such infallible directions in all cases and cannot have disputes so ended. If this Reasoning be good, then this is I am sure. God directed every thing about their Sacrifices in the *Jewish Law*, and therefore no Rite or Ceremony was to be added by them, because if any more were needful they might still repair to him: But he hath not done so under the *Gospel*, nor do we know

to

to what Prophet or Oracle to go for direction in every thing; and therefore we must repair to Religious Prudence and discretion.

N. C. I marvel he should speak with so much confidence and triumph in a matter that is so disputable.

C. It was the manner and the custom of the man (if Mr. *J. G.* were the Author) as you may be satisfied if you look into his *Anticavalerisme.* Where he tells you, *There is no occasion* * *for a man to make a stand in matter of conscience, whether he should ingage on the Parliaments side or no: nothing doubtful in the Case; nothing to detain ones Conscience in suspense; the righteousness of the Cause being as clear as the light, or as the Sun at noon day.* And to grace the business with Scripture language, he tells you; *the Cause is like to the Law of God it self in these excellent qualifications of it; that it is Holy, just and good.*

* Pag. 6.

N. C. I never knew any man speak with such assurance in a thing which

all wise men thought at least doubtful.

C. Well. I put you in mind of it then, that you may not either wonder or be staggered when you hear men speak with such assurance. For he uses as big and confident words in another case, in which I am sure you are as confident of the contrary, *viz.* about the putting our *Late Soveraign* to death. *This conclusion,* saith he, *stands like a great mountain immoveable; that the justice and honour of the sentence against the late King are no way impairable by this supposition, that this present Parliament is not a compleatly-legal Parliament.* * And in another place; *Doubtless never was there any person under heaven sentenced with death upon more equitable or just grounds, in respect of guilt and demerit* (a). Thus he boasts also, that he hath brought this Conclusion, *That there was a necessity lying on the Army to seclude many Members,* into as clear and perfect a light as any the Sun shineth at noon-day (b).

* Defence of the sentence passed on the King, p. 47.

(a) Ib. p. 91. repeated again p. 95. without all controversie, there never was in any age through the whole world, a sentence more just, &c.

(b) Reply to Mr. Geree's Might overcoming Right, p. 130

N. C. At

N. C. At midnight he ſhould have ſaid.

C. No; let him ſay at noon-day. They are but words of courſe; every thing, though never ſo dark, is to him as clear as the noon-day. And therefore no wonder it be ſo clear to him that we are all Idolaters; and that the King in impoſing the Common-Prayer hath *equalled himſelf unto God, and obtruded himſelf as God,* to be worſhipped by us as *Nebuchadnezzars* Golden Image was. For he told us you know in expreſs words, *That whoſoever ſhall authoritatively and under a penalty command any model, method, or manner of Divine worſhip to be obſerved by men, makes himſelf God,*&c. you may read it at large, *p.* 11, 12. For it is as clear as the Sun.

N. C. That ſuch Books ought to be burnt.

C. I muſt add that you are all guilty of too much confidence, and talk as if you were infallible in your concluſions. When you ſee therefore

the folly of it in another, mend it in your selves. And do not talk hereafter as if all Godly men had ever been of your mind: No man of a tender Conscience but held it unlawful to prescribe any thing in Gods worship. Every Body knows *Cartwright, Reynolds, Greenham* were of this opinion as the Prefacer boldly told you; and it is a wonder he did not add Dr. *Sibbs*. For so some of your party took care the world should believe; and chose rather to corrupt his writings, than have it thought he was of another Perswasion.

N. C. I shall never believe it.

C. You may chuse: But I shall prove that this good mans writings were abused presently after his death in this very point. For in his Book called the *Souls Conflict*, he gave this direction among others to guide a Soul in doubtful Cases. *The Laws under which we live are particular determinations of the Law of God; and therefore ought to be a rule to us so far as they reach. Though it be too narrow*

a

a Rule to be good only so far as mans Law guides unto; yet Law being the joynt Reason and consent of many men for publick Good, hath an use for the guiding of our Actions that are under the same. Where it dashes not against Gods law; what is agreeable to Law is agreeable to Conscience. Thus the Rule stood when the Book first came out *. But in a very short time after, when he was newly laid in his grave, the first words were changed in these; *The Laws under which we live are particular determinations of the Law of God in some duties of the Second Table.* In which they made two restrictions of that which he had said in General words; First, they restrain'd the Rule to the *Second Table*, and not to all things neither, but only *some duties*. And then they add a whole Sentence, by way *of Example*, which was not in the first Edition: which I make no doubt was done on purpose, lest any man who read the book should think it was the *Doctors* opinion, that we should conform to

* First Edition 1635. pag. 364.

the Orders of our Governours about the worſhip of God, where the Law of God hath determined nothing in particular, and their Laws do not croſs his. But what is there done by the *Jeſuites* worſe than this? what greater injury to the dead than thus to play tricks with their Books, and change their words at your pleaſure?

N. C. It is very ſtrange.

C. I have ſome thing more to tell you. As they have added here, ſo they have taken away in another place juſt before it. He is Anſwering I told you this Queſtion, what courſe muſt we take for guidance of our lives in particular actions wherein Doubts may ariſe, what is moſt agreeable to Gods will? And one Advice is this; *we muſt look to our place wherein God hath ſet us. If we be in ſubjection to others, their Authority in doubtful things ought to ſway with us.* A dangerous Rule ſome men thought; and therefore in the next Edition, they left out thoſe words *in doubtful things.*

things. And also blotted out this whole sentence which follows; *It is certain we ought to obey* (*viz.* in doubtful things of which he is speaking) *and if the things wherein we are to obey be uncertain to us; we ought to leave that which is uncertain, and stick to that which is certain: In this case we must obey those that are Gods under God.*

N. C. Are you sure of this?

C. As sure as that I see you: though I must tell you there was a neat device to hide this fraud; for they reprinted the Book speedily with the very same Title page that was before and without giving notice, that it was a *second Edition*: And by leaving out those lines; and adding an example, as I told you; to illustrate the rule as they had restrain'd it, they made the pages exactly even as they were at the first. * Afterward the Book was divided into Chapters: and in all Editions since

* There are two Editions of 1635. one of his own, another of some bodies else; but so ordered that they seem the same. This I add lest I should not be understood by all.

you will find these Rules (*Chapt.* 17.) with these alterations.

N. C. By his own appointment, it is like.

C. Why did they not tell us so?

N. C. I know not.

C. I'le tell you then: They were loth to tell a plain lye: For the *Doctor* dyed within three days after he had writ his Preface to the first Impression; and therefore it's most likely made no Alterations. That Preface was dated *July* the first 1635. and he dyed *July* the fourth. So I gather from those who put out his two last Sermons preached *June* 21. and 28. and he dyed, say they, the Lords day following. Immediately after which came out a *new impression* of the same year 1635. but not called a second Edition: which they would have us believe was not till 1636. A meer cheat as I confidently affirm, having seen and compared all.

N. C. I see now you are of an *imposing spirit*: and have taken a great deal of pains to shew it.

C. What

C. What? Am I for impoſing on men thoſe words they never ſaid?

N.C. Be not ſo perverſe. All the Reformed Churches are againſt impoſing of Set Forms, as I have been told.

C. As perverſe as I am, I'le follow you for once. So you have been told, I believe, that they are againſt all Set Forms though not impoſed: I am ſure I have.

N.C. No. I remember in the beginning of the late Wars the *Scottiſh* Formes of Prayer were printed.

C. And ſo were the *French*, and thoſe of *Geneva*, and *Guernſea*, and the *Dutch*, to name no more; all tranſlated into *Engliſh*. Therefore pray ſatisfie ſome of your Ignorant but yet confident Friends in this matter. As for that *of Impoſing*; what think you of theſe words of Mr. *Calvin* in his letter to the Protector, *Octob.* 22. 1548? *As for Forms of prayer and of Rites Eccleſiaſtical, I do greatly approve that there be a certain one extant, from which it ſhall not be lawful for the Miniſters in their function*

to

to depart, &c. For which he there gives ſolid Reaſons. And whatſoever is pretended to the contrary, the Reformed Churches do follow this Counſel, and tye men to a Form in the publick duties of Gods worſhip, as I can evidently ſhew. But now let me only obſerve that heretofore your Miniſters thought it no light Argument againſt the *Separatiſts*, that all *Reformed Churches* acknowledged the *Church of England* as their ſiſter: and conſequently did not think her wicked for impoſing Forms of Prayer. So you may read in the Book I told you of before, publiſhed by Mr. *Rathband*, p. 6. though the truth is thoſe Miniſters have taken that Argument out of a Book of Mr. *Bernards* *; who ſpeaks diſcreetly when he ſaith, *That though we do not make this our only or chief defence, whereby we ſeek to approve our ſelves to God or the conſciences of his people; yet it is a thing that gives ſome reputation to us. For even Saint* Paul *who received not his calling either from or by men,*

* Errors of Barrow and Greenwood confuted, 1608. pag. 178.

men, alledges for the credit of his Ministry that three chief Apostles approved him and gave him the right hand of fellowship. And which is more, he seeks to win commendation and credit even to those Orders which he by his Apostolicall Authority might have established, by the example and judgement of other Churches *.

* For which he cites 1 Cor. 7. 17. 11. 15. 14. 33. 16. 1.

N. C. Then you are for *imposing*.

C. I am for that which all men of any discretion think necessary, *viz.* that every body should not be left to do according to their present humor and fancy, when they come to worship God in the publick Assemblies. Even the famous *Smectymnuus* allowed impositions in some cases. For they propound this as an expedient, that, if it shall appear any Minister proves insufficient to discharge the duty of prayer in a conceived way, it may be *imposed on him* as a punishment *to use a set form and no other**. This was indeed a contrivance to disgrace the Liturgy as if it were fit for no bodies use, but the duller & heavier sort

* Answer to the Humble Remonstrance p. 14

ſort of People: but yet it ſhews their judgment about *impoſing*, which you now complain of. And I would fain know what they would have done with ſuch inſufficient perſons as had a good opinion of their gifts; and thinking themſelves wrong'd in being condemned to the forenamed Pennance, would not obey them: Would they have forced them to obedience or no? If not; their expedient ſignified nothing: If they would; then why ſhould not the Magiſtrate do it now, who knows that moſt of thoſe who love liberty, have a better opinion of their own abilities than they ought?

N. C. We wiſh the Common Prayer was left at liberty to be uſed or not, as men found themſelves inclined.

C. Do you ſo? That's becauſe you deſpiſe it, and think it good for little or nothing. But were there one of your own Inventions to be eſtabliſhed, you would never leave us at Liberty, if you had power, to make uſe of it or let it alone. Nothing ſhould

ſtand

ſtand in competition with it: but every thing elſe, as well as Common-Prayer, fall before it, as *Dagon* before the Ark. Did not the *Independents* incur your diſpleaſure for craving an allowance to order a few Churches after their own faſhion? Mr. *Dury* himſelf, I remember, a man of peace and compoſer of differences reſolved their way was not to be tollerated. *For it would lay,* ſaid he, * *the foundation of ſtrife and Diviſion in the Kingdom to have two wayes of Church Government: which may agree with ſome Matchiavilian, but no Chriſtian Policy. And therefore it will be no wiſdom in the State to yield to the Suit of the five Brethren, except it be induced thereunto by the Neceſſity of avoiding ſome greater inconvenience, than is the admitting of a ſeed of perpetual Diviſion within it ſelf, which is in my apprehenſion the greateſt of all other, and moſt oppoſite to the Kingdom of Chriſt.* "Now the leſs the cauſe of "ſeparation is, the greater is the fault "in thoſe that make it, and the leſs "cauſe

* Epiſtolary Diſcourſe, p. 21. Licenſed by Mr. Cranford, July 27. 1644.

"cause the State hath to give way to "the making of it. You remember therefore what *Ordinances* were made for the electing of Elders: and that all Parishes and places whatsoever, as well *priviledged and exempt jurisdictions as others*, should be brought under the Government of Congregational, Classical, Provincial, and National Assemblies a. And this was according to their solemn promise of *setling Uniformity*; *which part of the Covenant*, they said (if you will believe them) *was alwayes before their eyes* b. In pursuance of which also the City desired c *that some strict and speedy course might be taken for the suppressing of all private and separated Congregations*: And the House of Lords ordered the Printing of their Petition; which was grounded upon a *Remonstrance* * of the House of Commons, "wherein they declared "that it was far from their purpose or "desire to let loose the golden rains "of Discipline and Government in "the Church, or to *leave private per-*

"*sons*

a Ordin. of 19. Au. 1645.

b Ordin. 14. Mar. 1645.

c Humble Remonstrance and Petition, May 26. 1646.

* Decemb. 15. 1642.

"*sons or particular Congregations to* "*take up what form of Divine Service* "*they please.* As for the sacred *Covenant, that Holy Ordinance* (as Mr. *Case* calls it) and choice piece of Divine Service; you know no man could be a Minister, or an Elder, no nor practise as an Attorney or Solicitor at the Law, unless he took it: and the refusal of it was generally made a Mark of ungodliness; as I will prove when you please.

N. C. I know not what reasons they went by then.

C. The same whereby they would proceed now; if they had the same power and the same hopes. And so I believe would the *Independents* too: who are for imposing their own things as much as they are able. For they have invented, you must know, a Model and form of their own heads which is not appointed in Holy Scriptures. As *first*, that the Members must be *examined* and give an account of the manner of their conversion which is in a certain *Method and Form*

Narration of some Church Courses in N. England by W. R. collected out of their own reports &c. chap. 4. pag. 16.

Form too in *New-England*) and that before the Church. Then, it is required that they enter into a *Church-Covenant*, which is not the Covenant of grace, but distinct from it: (For they acknowledge a man may be within the Covenant of Grace, who is not in this, and one may be in this, who is not in that.) And yet it is a *Sacred* not a *Civil* thing: which must be made *publick* before all the Church, *vocal* and express; so *binding* that none can be loosed from it without the consent of the Church. And then it is held (at least by many) that the Members must *propheſy*, *i. e.* exercise their gifts in and before the whole Congregation, by preaching, expounding, applying the Scripture: by instruction, confutation, Reprehension with all Authority *. Now having devised these things, to name no more, I observe that the *Covenant* in the same Church is in one and the *same Form* of words, as well as matter; and therefore put into *writing*; and must be *read* by the party

* Which they say is an Ordinance perpetual in the Church as we read in Mr. Cottons Catechism.

ty to be admitted, or he must hear it read by some other and give his Assent to it. Here is not only a *Form* of Holy Covenant (a principle point of worship as *W. R.* notes) *invented* by one or more men; but *imposed* upon others, even as many as enter into the Church; and more than that, to be *read upon a Book.* What is this better, or how is it more lawful, than a set form of prayer? especially since this Covenant is *imposed as an Ordinance of God, and absolutely necessary*; so as no Book-Prayer, I think, is? I find also that by this Covenant, the Members in some places * were *restrained and tyed up* from shewing their gifts in *speaking* or *scrupling*; till they were called thereto; that is, they being allowed to prophesie publickly, and so to propound questions and make objections (which they call *Scrupling*) they bound them up in this *Covenant,* which had the force of Law, from doing it uncall'd. I would fain know whether this be not to limit the Spirit (as you speak)

* Church of Salem in New-Engl.

and to ſtint it to *times*, as you ſay we do it to *words*? For if a man be never ſo full, he muſt have no vent without a call from the Church. And how I pray you doth this differ from an Eccleſiaſtical Canon, as to its force and obligation; but only that it hath another name; and all old *Canons* muſt by lay'd aſide, to make way for this new Covenant. They tell us alſo expreſly that the Magiſtrate may *compel* men to keep their Covenant; though not to enter into it*. And for ſpreading of infectious Doctrines, Mr. *Wheelwright* a Miniſter, and Mrs. *Hutchinſon* a pretended propheteſs, were *baniſhed* the Countrey. Several of their followers alſo were ſome *impriſoned*, ſome *fined*, ſome *diſfranchiſed*, ſome *baniſhed*, and all *diſarmed*, for petitioning the Court in behalf of Mr. *Wheelwright* and remonſtrating with due ſubmiſſion (ſo their words were) that they conceived he deſerved no ſuch cenſure *a*. A great many more remarkable things there are in that ſtory, which I cannot

* Ib. Narration of Church Courſes, cap. 15.

a Proceedings of the General Court holden at New-Town, Oct. 2. 1637. and the Apology in defence of the proceedings holden at Boſton, 1636.

not ſtand to recite. But muſt proceed to tell you, that as for others who are not of their way, there is juſt no liberty at all. For as they will not grant communion to members of other Churches not conſtituted as they are; ſo if a company of approved godly people ſhould ſit down near them (where their power reaches) differing from them only in ſome points of Church Government; ſome of them tell us, not only that they ſhall *not be owned as a ſiſter Church, but alſo be in danger of ſevere puniſhment by the Civil Magiſtrate* b.

b Narration &c. cap. 10.

N. C. What is all this to our *Independents*?

C. They extol both the Men and the wayes of *New-England* to the Skyes: and therefore approve of them I ſuppoſe, not only as good, but as excelling all other. The *Men*, they ſay, have teſtified their ſincerity to all generations future by the greateſt undertaking, except that of our Father *Abraham, viz.* leaving this Countrey to go thither, merely to

worſhip God *more purely* c. And as for their *wayes* and *practices, they are improved to a better Edition and greater refinement,* than thoſe of other Reformed Churches *d*. which makes it reaſonable to believe, that when they Covenanted *to reform according to the example of the beſt Reformed Churches,* they had *New-England* in their eye, as *their* pattern, For thoſe General words, as Mr. *Feak* e rightly obſerves, *left it under ſuſpence and undetermined which of the Reformed Churches had obtained the higheſt degree of Reformation. The* Scots *and their Friends judged the Kirk of* Scotland *the beſt Reformed; the Diſſenting Brethren, approved the Reformation of* New-England *to be moſt Excellent.* But be this as it will, we have learn't thus much from what hath been related; that the Churches of a *better Edition* and *greater refinement,* do not think it unlawful to uſe *forms* in Gods holy Ordinances; unto which they *bind* thoſe who come under their Power; *reſtraining* them alſo from opening their mouths, when per-

c Apologetical Narration, 1643. Pag. 5.

d Ib.

e Beam of Light, p. 25.

perhaps they think themſelves full of the Spirit; and *denying leave* to others to ſet up a different way from theirs, in their Neighbourhood. As for our *Independents* I can ſhew from their Books, that they think it neceſſary to be as ſevere in a great many Caſes; and I remember as heavy complaints of them, as ever they made of the *Presbyterians*: and have been told that they *dayly ſpet their venome privately and publickly, againſt thoſe that ſeparated from them* a, &c. --------

a Vanity of the preſent Churches, p. 3. and 11.

N. C. It will be too long to relate all thoſe things. But I would fain know how this will ſtand with *Chriſtian Liberty*?

C. Do you think that it conſiſts in being tyed to no Law at all?

N. C. None but Gods.

C. Take heed what you ſay.

N. C. In matters of worſhip, I mean.

C. That's abſurd, as I have ſhewn you. Gods Law hath only given us the general rules whereby things are to be ordered in the Church: accord-

ing to which our Governors are to make particular Laws, and we are to obey them; or elſe there will be nothing but confuſion. Yet ſtill our *Chriſtian Liberty* remains; becauſe, Firſt, we are not tyed to this or that pattern or Model, but our Governors have liberty to eſtabliſh whatſoever (being in itſelf indifferent) ſhall ſeem to them moſt expedient for maintaining comelineſs and Order. And *ſecondly*, when any orders are eſtabliſhed, this is our Liberty (as our Divines teach you) that we do not uſe them as any part of Divine Worſhip (as ſome of you do) nor as meritorious and ſatisfactory, nor as neceſſary to juſtification or ſalvation, but only for diſcipline and good Orders ſake. And *laſtly*, by conſequence the ſame Authority may alter them, and hath not ſo tyed up it ſelf to them, but that it is at liberty to aboliſh thoſe, in caſe of inconvenience ariſing, and eſtabliſh others in the room. But ſuch a Liberty as leaves men looſe from all Laws and Orders,

Orders, ſave thoſe that they ſhall chuſe themſelves, is a wild fancy which *your* Miniſters condemn as well as *ours*. Mr. *Dury* for inſtance, (a very moderate Presbyterian) tells the Independent Brethren, *We muſt expect no ſuch Liberty as ſhall break the Bond of Spiritual Unity, which by the allowance of a publick tolleration of a different Church Government, may be occaſioned. To keep therefore Unity intire a few muſt yield unto many, except they can fairly perſwade thoſe many to yield to them* a.

a Epiſtolary Diſcourſe pag. 22.

N. C. But what if they cannot agree?

C. I was going to tell you. *If they cannot agree, it is juſt they ſhould forfeit their Spiritual right and liberty which Chriſt hath conferred upon them, and fall under the Arbitriment of the Secular Power, which ought to look unto its own ſafety, leſt thoſe that make Diviſions and multiply Breaches in the Church about ſmall matters, diſturb alſo by that means the publick peace of the State* b. Of this mind alſo was Mr. *John Cotton*

b Ib. p. 24.

(a mild Independent) *Good Kings,* saith he c, *ought to put upon their people wholsome Laws and strait binding to the purity of Religion, and the Worship of God. It is no impeachment to their Christian Liberty, as the Anabaptists dote, but an ornament to their beauty, making their necks comely as with chains of Gold.* And a little after d, *It is no impeachment of Christian Liberty to bow to Christian Laws: Yea, it is the beauty of a Christian Church to wear those chains, those Laws, which were made for the good of the Church; and it was their prophaneß and rebellion that say; Let us break their bands asunder, and cast away their cords from us.*

c Upon the 1 Canticles v. to. pag 44. 2. Use.

d Ib. Use 3.

☞

N. C. He speaks of those purer Laws which they found out, not such as yours.

C. It's as much to my purpose if he did; for it proves he would have the people *strictly* tyed to Laws and wear these chains alwayes about their necks; and our Governors think theirs as good as any, and so may as innocently bind men fast to them, as you

ty

ty them to yours. And let me tell you, both *Presbyterians* and *Independents* would have their Orders so ſtrict, that their people ſhould not be allowed the liberty of going to hear where they pleaſe. Mr. *Edwards* a, I remember, in his Catalogue of Errors, Hereſies and Blaſphemies, puts down this for one, *That it is part of mens Chriſtian Liberty, not to hear their own Miniſters, but to go and hear where they will, and whom they think they may profit moſt by.* And the *New England Churches* condemned thoſe that ſaid *b*, *if a man think he may edify better in another Congregation than in his own, that is ground enough to depart ordinarily, from Word, Seals,* &c. *notwithſtanding the offence of the Church, often manifeſted to him for ſo doing.*

a Gangræna 1 part. p. 30. Error 125.

b Catalogue of the Opinions condemned by an Aſſembly of the Churches, Aug. 30 1637. Error, 80.

N. C. But why ſhould there be any penalties?

C. You may as well ask me over again, why any Laws? which will be ridiculous without them. But I wonder you are not aſhamed to ſpeak againſt penalties and force, who preſſed the

the *Covenant* with more severity, than ever any body did *Conformity*. *What crosneß is this* (as the Bishop of *Down* said *c*) *that when we preß men to conform to the Orders of our Church, they alledg it is contrary to Christian Liberty to inforce men to the doing of any thing against their Conscience, and that a man should be fully resolved in his own mind of the Lawfulneß of that which he doth; and yet we urge that only under pain of suspension and excommunication, and that after much patience and forbearance, using all fair means to perswade them: But they compel men to subscribe the Covenant against their Conscience by Pike and Pistol; threatning no leß than loß of life, or goods and Lands in case of refusal? By this we may judg of their sincerity and what they would do in other things, had they Power in their hands.* The truth is one could scarce live among you when you had power; for all that would not take the Covenant were held to be *Malignants*, and if you know not what was to be done with them, an eminent person will tell you.

c Visitation Speech at Lisnegarvy, 26. August. 1638.

N. C. Who

N. C. Who do you mean?

C. Do you not remember who it was that complemented the Parliament as the *keepers of our Vineyard*, and commended them for being *wanting in nothing to their duty* -----

N. C. What then?

C. You shall hear. He saith they had endeavoured to *fence the Vineyard with a setled Militia, and then to gather out the Malignants as stones, and to make a Wine-press therein for the squeezing of Delinquents* a.

N. C. I know not who this was.

C. I'le be so civil to his Memory as to let this pass without naming him. But he was one of those you call a *moderate Presbyterian*, by which we may know what mind the *Zealots* are of. And as for the *Independents*, they were for an *exact and thorough Reformation* too (for that which they were about *had cost God dear*, they said, and he would not *lay out so much* for an imperfect, poor and low reformation) and therefore exhorted the Parliament not to spare the lash to effect it: but

a Epistle before the Sermon to the Commons, 25. Jan. 1643.

but do as *Jesus Christ* did when he came to purge the Temple; *not only chide the money changers, but whip them away, and overthrow the very Tables, lest they should recover their Trade again b.* Which others delivered in this phrase, *Dagon is begun to fall before the Ark; his head is off; but let not so much as the stump remain*; i. e. give no liberty to these Church of *England* men; let them not enjoy the least relick of their worship. And accordingly you know, I shew'd you the last time, there was an Ordinance prohibiting the use of Common-prayer under great penalties in any private family, not excepting the *Kings c.*

b See Mr. Bridge Sermon before the Commons, Nov. 29. 1643. p. 24, 25.

c Pag. 218. Of Friendly debate, 3 Edit.

N. C. I remember it; and some say it was an unworthy Construction you make of the words; there was no such intention.

C. They had better have held their tongues, for I shall prove it to purpose. When Commissioners were sent down to treat with his Majesty at the *Isle of Wight*, he was content, as he

he had expreſſed himſelf before, *May* 12. that the worſhip of God ſhould be performed according to the *Directory* for three years : provided only that his Majeſty, and thoſe of his judgment who could not in Conſcience ſubmit thereunto, might not be obliged to it, but left free to their own way *a*. But this would not be granted; for you muſt know that though the Parliament had Ordained *b*; the Chappels or places in the Houſes of the *King* and his *Children* ſhould continue free for the exerciſe of divine duties *without any Elders*; yet this was no more than they allowed to every *Peer* in the Realm, and *thoſe Duties, alſo were to be performed according to the Directory, and not otherwiſe.* And therefore I find his Majeſty was fain *for the ſatisfaction of the two Houſes* (ſo his words are) to make a further conceſſion, and to profeſs he would not inſiſt upon any proviſion for continuance of the uſe of the Book of Common-prayer *in his Majeſties Chappel for himſelf and his houſhold* : never-

a This was Septemb. 29. 1648.

b Ordin. of March 14. 1645.

nevertheleſs he declared he intended *to uſe ſome other ſet Form of Divine Service* c. But nothing would ſatisfie, unleſs he would do according to the *Directory*; they would not allow a Set Form in his own Houſe: no, though he declared, in a further explication of his mind, that he could not with a good Conſcience communicate in a publick Form of Divine Service and Adminiſtration of Sacraments, where it is wholly uncertain what the Miniſter will ſay to God: and told them he hoped they would think it reaſonable *to offer any violence to the conſcience of their Sovereign*. For in their anſwer *d*; they tell him twice, though they would not *force his conſcience*, yet deſire it may be *informed and rectifyed*, that ſo it might agree with theirs, who were his great Council: that is, they would not call it by that name; but he muſt either agree to them, or be as he was: And ſo in fine he was content to wave even a Set Form *e*. Do you not ſee now, how we were deceiv-

c This was 4. Novemb. 1648.

d Novemb. 20.

e Reply Nov. 21.

deceived by this word *Liberty*; and that the King himself could have no benefit of it? Had you not a great care of tender Consciences, and were exceeding nice in pressing men to that wherein they were not fully satisfied? Certainly his Majesty had reason to say *f*, *If it be Liberty of conscience they desire, he who wants it, is most ready to give it.* And what do you think of his Majesties earnest desire to have some of his *Chaplaines* attend him *a*? Was it not barbarous to deliberate one moment whether it should be allowed or no; especially by those who cryed up *Liberty* so much? And yet he was fain to renew his Message to them the next month *b*, and to represent the necessity of it, for the guidance of his Conscience. But still they stopt their eares to his desires; for in his Answers to their Propositions *c*, he respites his Answer to what concerned the Covenant, because he could not give a resolution in a matter of Conscience, till he might be assisted

f Declar. of Jan. 18. after votes of no addresses.

a Which he made February 17. 1646.

b March 6.

c May 12. 1647.

with

with the advice of some of his own Chaplains, which had hitherto been denyed him. Nay, when he was at *Carisbrook* [d], I find him complaining that he had none about him (except a *Barbar* which came down with the *Commissioners*) that he ever named to wait upon him. *A piece of rigor and barbarism greater than is ever used by Christians to the meanest prisoners and greatest Malefactors* [e], &c.

d Message of Aug. 10. 1648.

e Icon Basil.

N. C. I know the words. But what is this to penalties?

C. You led me out of the way; and yet not altogether, for you may see by this that *Christian Liberty* is but a *Phrase* and signifies *nothing*, when any but your selves challenges the benefit of it. But if you would hear any more of the other, I must tell you the *Independents* were for some *punishments* though more mild than yours. For which I must refer you to Mr. *Burroughs* [f] (and not stay to recite his words at length) who tells you men may be restrained *by Violence* from publishing gross Errors, notwithstand-

f Irenicum pag. 36. & 37

ſtanding their plea of Conſcience: and that *ſome trouble* may be laid in their way who hold Errors of leſs moment, *ſo far as to take off the wantonneſs of their ſpirits and neglect of means.* Nay, where men *by their weakneſs* render themſelves leſs ſerviceable to the Commonwealth or Church, he ſaith, *they may be denyed ſome priviledges granted to others* : of which he gives you inſtances.

N. C. What? No reſpect to tender Conſciences?

C. Yes. *But if a man be proud and turbulent in his carriage and deſpiſe his betters*, the ſame Perſon tells you, *you may be ſure the Devil is in his will, rather than in his Conſcience.* "For "though an erroneous conſcience "may cauſe one to hold faſt an Error, "it doth not put him upon proud, "ſcornful and turbulent behaviour. "When a man by reaſon of his Con- "ſcience (it may be the weakneſs of "it) differs from his Brethren, he "had need carry himſelf with all hu- "mility and meekneſs, and ſelf-de-

Consider how well you follow this Rule, who are so peremptory and proud, &c.

"niall in all things. He should be "willing to be a servant to every man "in what lawfully he may: that "thereby he may shew to all, that it "is not from any *wilfulness*, but meerly "*tenderness* of his Conscience, that "he cannot come off to that, which "his Brethren can do; whom yet he "reverences, and in his carriage towards them shews, that he esteems "them his betters. But if a man "that is weak, very much beneath "others in Parts and Graces (he "might have said any one that dissents from the Generality of Christians, and his Governours where "he lives) shall carry himself high, "imperious, contemning and vilifying those who differ from him, and "be contentious with them, there is "great reason to think the corruption is in the will, rather than any "where else. And if there should be "some conscience yet in those men, "*their heart distempers may justly forfeit their right of pleading their conscience.* Those who oppose them if "they

"they do it in a Christian way, nay "justifie what they do before God, "and say to him, when he calls them "to an account for their dealing so "with those that professed Conscience; Lord, we were willing to "have dealt with them in all tenderness, if we could have seen conscientiousness in their carriage; *But we saw nothing but scornfulness, pride, imperiousness, turbulency, conceitedness, we could see nothing of the Spirit of Jesus Christ acting them in their way**, &c. Thus he also resolves this question, *How shall we know a man to be obstinate, when he opposes the judgment of many more godly and learned than himself?* 1. If he oppose the common principles of Christianity. 2. If in other matters his carriage be turbulent and altogether unbeseeming a Christian, differing from his Brethren. 3. Where there is neglect of those means of Information, which he hath nothing to say against. Lastly, *If he so cross his own principles, that he appear to be self-condemned**. Think, I beseech you,

* You may read this in Mr. Burroughs. Ib. p. 32.

* Ib. pag. 92.

you, whether this be not your case.

N. C. I have a number of things to say, but I see you are in haste, and therefore will let them alone.

C. You may propound them some other time, if upon consideration of these things you be not satisfied. And to save you and my self any further labour, I shall commend a few Directions to you for the guiding of your conscience, and so conclude.

N. C. Let's hear them.

C. I cannot expect you should bear any respect to my Advice; therefore I will speak to you in another mans words; which are so good, that it's pitty they should be forgot. They were writ above threescore years ago by Mr. *Rich. Bernard*, in a Book of his, where he teaches you how to carry your self in a Church or State, so as that you may seek the publick quiet of it *.

N. C. How I pray you? I'le study his counsels.

* Christian Advertisements and Counsels of peace, 1608.

C. "First, maintain and uphold "all that is manifestly good in it.

2. If

"2. If there be any manifeſt evils, "labour in your place by the beſt "means to have them amended "peaceably. 3. Bear with lighter "faults for a time till a fit occaſion "be offered to have them amended. "4. As for likelihoods of evil make "them not apparent evil by ill inter- "pretation; where neither the State "intends it, nor ſo maintains it. "5. Take doubtful things ever in "the better part. 6. Judiciouſly "diſcern between the abuſe of a thing "and that which may be well uſed: "leſt in abhorring the *abuſe*, thou "alſo do utterly condemn the *thing* "it ſelf and the *uſe* thereof. 7. Let not "the flouriſhing condition (as thou "fancieſt it) of any Forain Church "or State, make thee unthankful for "the preſent good thou enjoyeſt at "home, and loath thine own happi- "neſs. 8. Mark and hold the dif- "ference between theſe things; the "Equity of Law and the Execution; "the truth Generally eſtabliſhed and "profeſſed, and the perſonal Errors

"of some. Between soundness of "Doctrine and bad Application; be- "tween substance and circumstance; "between the very being of a thing, "and the well being of it; between "what is necessary and what is only "convenient and desirable; between "a Commandment and a Command- "ment to thee; between what is "lawful and what is expedient. 9. Ne- "ver presume to reform others, before "thou hast well ordered thy self. "10. Do not disobey the evident "commandment of God: and when "there is nothing but probability "of sinning in obeying the precept "of thy Governors, do not set opini- "on before judgment. Set aside fan- "cy, and do not refuse to obey Au- "thority, where it is not *plain* thou "shalt sin against God. Be more "loth to offend a lawful Magistrate ☞ "than many private persons. "Where thou canst not yield, there "humbly crave pardon. Where "thou canst not be tollerated, be "contented with Correction for safe-

"ty

"ty of Conſcience : and bear what
"thou canſt not avoid, with a patient
"mind. Remember that to ſtand
"more upon avoiding diſlike in pri-
"vate perſons, than in offending the
"publick authority, is no better than
"an humouring of men to increaſe
"diſcontentedneſs, rather than to
"preſerve the publick peace and wel-
"fare. Nay, it is better to croſs ſome
"mens affections without ſin to God,
"than to neglect moſt certain Duty,
"let people periſh, open a gap to the
"enemy, loſe thy liberty, and no
"whit better the Church of God.

N. C. O but in this we muſt be very tender, and diſobey men rather than God.

C. You ſhould be very tender and careful leſt you diſobey both : by breaking the commands of your Governors, when in ſo doing you follow no command of God. For which end he gives you this Rule. "As thou
"mayſt not out of policy for fear of
"trouble, furniſh thy ſelf with di-
"ſtinctions and evade thy duty,

"where the word is plain: so thou "oughtest not out of scrupulosity to "imagine sin where there is none, "and trouble thy Conscience with "fear of transgressing, where there "is no Law. The one breeds *Atheism*, "the other is the mother of *Superstition*. Therefore in indifferent things "make no question for conscience "sake: so it be that neither holiness, "merit, nor necessity be put therein, "nor used for any part of Gods wor-"ship, but for Decency, Order and E-"dification.

N. C. But what if I am in doubt; and afraid to use these things you call *indifferent*?

C. In this case he hath given you such good Directions that I need seek for no other. "The substance of them "is this. You would do well to ex-"amine your self whence your Doubt "arises, whether from serious consi-"deration and a judgment convin-"ced; or that it be only a niceness of "dislike, coming from a desire not "to be troubled with them, or for

"that

"that thou haſt not been uſed to
"them, or becauſe ſome cannot
"away with them, or from Ignorance
"and want of knowledge, or perhaps
"from a godly jealouſie and fear of
"doing amiſs (I may add from a na-
"tural timorouſneſs and uncertainty
"of mind which can reſolve nothing.)
"If the ground be not a judgement
"inlightned and convinced, it is not
"trouble of conſcience, but a diſlike
"that works diſcontentedneſs upon
"ſome of the former grounds; which
"muſt be removed by conſideration
"and ſetling your judgment upon
"the Word of God and ſound Rea-
"ſon. Nay, it will be fit to conſi-
"der, whether this doubting do not
"ariſe through your own default, by
"looking out Reaſons to increaſe
"your diſlike, and neglecting to
"ſearch for Arguments to give you
"ſatisfaction. If this be your Caſe,
"as it is certain it is of too many,
"take as great pains to reſolve your
"ſelf as you have done to bring your
"ſelf into doubting; elſe you deal

"but

" but *partially*. And have a care you " be not too highly conceited of your " ſelf, and look upon your own rea- " ſons through the vapour of affe- " ction.

N. C. My ſcruples are grounded upon this reaſon; that to make a thing lawful in Gods worſhip, it is not enough that it is not *forbidden* but it muſt be commanded.

C. Examine well without prejudice what our Divines have replyed an hundred times to this, and you will find it an abſurd Principle. Or for the preſent onely weigh what he ſaith, " Why ſhould a man be more " ſcrupulous to ſeek to have a plain " command for every thing he doth in " Eccleſiaſtical matters, even about " things in themſelves indifferent, " than about matters politick in Ci- " vil affairs? Men in theſe matters " know not the ground nor end of " many things which they yield " unto, upon a General command " to obey Authority; and knowing " them not to be directly againſt " Gods

" Gods will. And yet our obedience " in all Civil matters muſt be *firſt* of " Conſcience, and, *ſecondly*, as ſer- " ving the Lord; which cannot be " without knowledge and perſwaſion " that we do well even *in that particu-* " *lar* in which we obey: which men " uſually for conſcience ſake inquire " not into, but reſt themſelves *with* " *a General commandment of* obeying " lawful Authority, ſo it be not a- " gainſt a plain commandment of " God. What therefore doth let, " but that a man may ſo ſatisfie him- " ſelf in matters Eccleſiaſticall? I " muſt tell you (ſaith he) that the " curious ſearching ſo *particularly* in- " to every thing to have full ſatis- " faction, hath ſo wrought in theſe " days upon mens wits to bring di- " ſtinctions; that the more men ſeek " in doubt for reſolution, the fur- " ther they are from it.

N. C. What ſhall a man do then?

C. He muſt obſerve theſe Rules of that Good man. 1. " Keep all main " Truths,

"Truths, which are moſt plainly "ſet down in the *Word*, or by the "Law of Nature ingraven on every "mans *heart*. 2. Believe every "thing truly and neceſſarily gather- "ed, by an *immediate conſequence* "from the Text. 3. Follow evi- "dent examples fit for him either as "a Chriſtian, or his ſpecial calling "requires. 4. Avoid that which is "plainly forbidden, or follows ne- "ceſſarily by an *immediate* conſe- "quence. 5. Follow true Antiqui- "ty and the General practice of the "Church of God in all ages, where "theyhave not erred from the evident "Truth of God. 6. If thou ſuffer- "eſt (ſaith he) let it be for known "Truth and againſt known wicked- "neſs; for which thou haſt example "in Gods word, or of the holy Mar- "tyrs in Ghurch ſtory: But beware "of *far fetcht conſequences*, or of ſuf- "fering for new devices, and for "things formerly unto all Ages un- "known, ſeem they never ſo holy "and juſt unto man.

N. C. But

N. C. But what if the thing commanded seem to me a sin?

C. "He answers, some things sinfully commanded may be obeyed "without sin, as *Joab* obeyed *David* "in numbering the People. *Secondly*, "Consider, how dost thou conceive "it to be sin? Is it *simply* so? Shew "me the Prohibition; else where no "*Law* is there is no *Transgression*. Or "is it so *accidentally*? that is, in the "abuse, which may be removed; or "in respect of the Ignorance of the "Lawfulness, making thee to doubt "and fear to offend? Use all diligence for resolution. And if it be "not a known sin to thee certainly "but only by probability; consider, "whether probability of sinning may "give thee a sufficient discharge for "not obeying a plain Precept, and to "neglect necessary Duties otherwise, "both to God and man.

N. C. Would you have me do things while I am full of scruples whether I may or no? Doth not the Scripture say *whatsoever is not of Faith is sin*? Rom. 14.23. *C.* He

C. He takes no notice of that place; But since you mention it I'le give you an Answer, not from *my self*, whose judgment you value not much, but from a *Divine* who, we are told, suffered much under the Bishops. Things wherein doubts arise, saith he, are of a double Nature. *First*, "such as are "*merely arbitrary* and at my own dis- "pose. These may be left undone "without scruple, but not done with "it; because the inconvenience of "Omission is but a little self-suffer- "ing. Such are the things the Apo- "stle speaks of; forbearing the use "of our Liberty in eating flesh, or the "like case. If a man doubt whether "he may do that, or whether he may "play at Tables or Cards; the omissi- "on here being no more but only de- "nying our selves a little content, the "doubt should make a man forbear. "But then there are other things that "are *not arbitrary but under a com-* "*mand*, as coming to the Sacrament, "obedience to the higher powers in "things lawful. Now if scruples arise "about

Mr. John Geree Resolution of 10. Cases Licensed by Mr. Cranford, 1644.

"about these, and a man doubts he "sins if he *act*, and he also doubts he "sins if he *forbear*; it is neither clear "that the thing to be done is sinful, "and so to be forborn, nor perfectly "clear that it is a duty and so to be "done: *In this case he must weigh the "Scales; and where the Soul apprehends "most weight of reason, that way he must "incline; though the other scale be not "altogether empty.* And this done after "humble and diligent search, with "bewailing our infirmity that we are "no more discerning, will be accep- "ted of God. *God puts not his people "on necessity of sinning; nor can our "scruples dispense with his commands.*

N. C. Sometime I think this is clear and solid Reason; but many Friends think otherwise, and I am loth to offend them by doing these things which our Governors require.

C. But consider, "*First*, they may "take offence when none is given, "and then the fault is their own, and "you not chargable therewith. *Se- "condly*, the Question is whether they "be

Bern. Counsels of Peace

" be offended in respect of what them-
" selves know, or but led by affecti-
" on, disliking of other mens dislike.
" Intreat the former to let thee a-
" bound, for such things, in thy own
" sense; and shew them that herein
" you may Brotherly disagree: for
" the latter, inform their judgment,
" if they will yield to reason: If not,
" then consider. *Thirdly*, whether
" thou art bound to nourish up such
" men in their folly and to respect
" their partial affection; being more
" carried away with an overweening
" of some mens persons, than any
" thing at all with the right under-
" standing of the cause. And then,
" *Fourthly*, consider the power of the
" Magistrate and whether his Autho-
" rity commanding do not take away
" the offence which might otherwise
" be given by a voluntary Act. And,
" *Lastly*, that a man should not stand
" more upon avoiding dislike in pri-
" vate persons, than offence to pub-
" lick Authority; as I said before.

But alas! as he saith at the end of his

his Book*, "Charity and such like "graces are far to seek now adaies. "Men on all hands judg of things per- "verſly. This they will allow, and "that again humourouſly they will "not like. That which may be juſtly "done well without offence, thereat "will others be unjuſtly offended. "Things doubtful, men take ſiniſter- "ly; yea they dare cenſure what they "never ſaw: condemn as ill, what "they knew not: ſuſpect where they "have no cauſe: gain-ſay, where "there ought to be no contradiction, "partial to themſelves and rigorous "toward others. Authority will rule "thus and ſo, Subjects will obey with "Exceptions. Judgment from the "word is not ſo much a Guide, as will "and affection in too many are made "Maſters. Theſe be ill dayes and "contentious: unhappy times, in "which men either will do, that they "will do of themſelves; or elſe fall "to humour parties (not ſimply re- "ceiving a love of the truth for the

* Separatis Schiſm adjoyn'd to the other P. 161.

"truths ſake) and ſo come to per-
"takings, which doth but increaſe
"contention, till all come to confu-
"ſion: except the Lord in his great
"mercy prevent the ſame.

N. C. And turn us all to a more moderate courſe, and there keep us.

C. You have read the Book: for thoſe are the words that follow.

N. C. No. But I think there is much of truth in what he ſayes: and it had been well if his Counſels had been then followed.

C. Alas! they who were chiefly concern'd in them, were ſo far from following them, that they took no farther notice of them than only to revile him that wrote them.

N. C. Me thinks none ſhould be ſo bruitiſh.

C. It is as I tell you. Mr. *Ainſworth* making an anſwer to this Book, wholly omitted *theſe Counſels of Peace*, ſave only that he once mention'd them, with this haughty cenſure, *that perhaps the Author knew no more than* Caiphas

Caiphas *what he said.* Such men will not grant us able to say any good thing --------

N. C. But this was an acknowledgment the things were observable.

C. True, but you see the men of that Spirit will not regard excellent things, if they be said by those whom they do not love. Mr. *Bernard* in his reply I think hath given a true description of them. *Schismaticks are headstrong, they will not see evident conviction. Self-love makes them judge the best of themselves, but their want of Charity, very badly of others. They beguile themselves with shews of Piety, heat of affection, and with a strong apprehension of things greatly amiss in others. These they can see with both eyes, themselves with neither. Our arguments against them are Paper shot: but their weakest reasons against us* (if themselves may judg) *are shot of Cannon. They despise every mans endeavour against them, and are in admiration of their own works. Let any man confer with them, and he*

Preface to plain Evidences and Answer to the Forespeech as Mr. Ainsworth terms it. Published by Authority. 1610.

shall hear it: I my self have sufficient experience of it. All opposing their way, are men, in their judgment, that have no grace, rebellious against the Light. They are presumptuous in censuring; and may give sentence against all men and all Churches in the World; but none may give judgment of them. I heartily wish you all less pride and more humility; less dislike of others, and more charity, with greater dislike of your selves: the want whereof is the present enemy to lovely Unity, that ever accompanies true Piety; which many pretend, but few truly enjoy. And so farewell.

N. C. Do you hear? pray come back.

C. Will you never have done? what's the matter now?

N. C. I have but one word more. You must not pass too hard a censure upon some Ministers who come not to Church. You know they cannot appear openly because of the Act which forbids them to be in Cities, Market-Towns, *&c.*

C. And

C. And yet they are there notwithstanding that Act, and kept meetings against another Act which was lately in force. Why may they not appear any where in those places as well as in one? In God's house as well as their own or yours? In the face of all the people, as well as before a party separated from the rest? You are a fine *Advocate* indeed: who now have confessed they are more afraid of the *punishment* (whatsoever they say) than of the Sin of *disobedience.* For they break the Law whereſoever they are in those prohibited Cities or Towns, and they would but break it, if they were at Church: only it would be less ------

N. C. I will stay you no longer. I did not think of this, when the other came into my mind.

C. I believe it. You are not wont to lay things together, and then search them to the bottom. But you think as you talk; suddenly, in a rambling manner, without any cohe-

rence: which would never trouble me at all (you may think and speak as you please) if you were not so conceited of your selves, as if you were the most knowing people, that must give Law and Religion to all others.

N. C. There are those can talk as well as you.

C. No doubt of it. Let them therefore endeavour to mend the rest. And remember them of such passages as these in your Books, which once they allowed of. *No man endued with right Reason, but will say there is a necessity of a Government: if of a Government, then of an Uniformity, else it will be confused. Therefore there is a necessity to suppress all CONVENTICLES; and that all men should observe such Order, Time, Place, and publick Gesture, as the Parliament (by the Advice of the Assembly) shall appoint. And no man that hath any use of Conscience in any thing but will acknow-*

An Alarm by way of Answer to the last warning piece, p. 15. Licensed by Mr. John Downam, with this sentence prefixed. Ye shall have one Ordinance, both for the stranger, and for him that is born in the Land.

acknowledge he is bound in Conscience to obey the Laws of the Land in which he lives, in all indifferent things: Or he is turbulent and deserves censure, even for matters concerning Worship. He that hath the use of Conscience, will make Conscience of the duties of both Tables, as well as one. There is doubtless a Conscience towards God, and a Conscience towards man: This was the Apostles practice, and must be our Rule. Act. 24. 16. *I exercise my self to have alwayes a Conscience void of offence, toward God and toward Men.* Once more Farewel.

N. C. I thank you.

THE END.

ERRATA.

PAge 96. Line 15. dele *but*. p. 268. l. 4. r. *to be condemned*. p. 282. l. penult. dele *which*. p. 288. l. ult. r. *manners*. p. 322. l. 22. r. *methinks*. p. 323. l. 7. r. *perished*. p. 341. l. 15. for *he* r. *it*. p. 362. l. 20. r. *to which*. p. 418. l. 9. r. *be*. p. 430. l. 16. r. *would not*.

ERRATA.

PAge 21. line 19. r. *their offence.* p. 21. l. 23. r. *for want* p. 33. l. 21. r. *I consider.* p. 34. l. 1. r. *mute.* p. 56. l. 10. r. *could.* p. 61. l. 20. r. *their masters.* p. 71. l. 25. r. *consists.* p. 78. l. 17. r. *spread before you.* p. 206. l. 23. dele *call.* p. 219. l. 7. for *about* r. *above.* p. 250. l. 16. r. *and tell us.* p. 264. l. 8. r. *bring.* p. 279. l. 9. r. *understanding.* p. 282. l. ult. r. *had.* p. 287. l. 5. Marg. r. 1637. p. 289. l. 24. r. *Apostle.* p. 298. l. 6. r. *they had set.* p. 313. l. 21. add, *our.* p. 335. l. 5. r. *contentious.* p. 366. l. 11. r. *prefacer.* p. 382. l. 23. r. *prefacer.* p. 405. l. 13. r. *into these.* p. 424. l. 16. r. *that say.*

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